Jan.
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Chatham, Ont.

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VARIA AFRICANO *)

Some Impressions and Observations Resulting from a visit to Nigeria

(By DR. R. KOOISTRA)

I

Yes, it is true that I have seen Africa and Nigeria in particular. For some ten busy days we have toured Nigeria and especially our Mission - field in that young country which is only 12 years of age and has gone already through a bloody civil war. Names like Jos, Mkar, Gboko, Baissa, Lupwe, Takum, Uavande and Bukuru now have a familiar ring. Yet, it still seems like a dream.

But the Super DC 8 (the stretchy, seating more than 200 passengers) which flies me home from Amsterdam to Montreal is very real. I don't even have to pinch myself in the arm to make sure that I am aboard. Having promised to write a "report" — let us call it a story — about our trip, I decided to make a beginning right now on my way back to Toronto and my home. Real are the white clouds that stretch out deep below me like a snowy gle cher. Real is also the young couple from Yugoslavia to my right hand. Once in a while the lady leans over to look out of the window with almost childlike enthusiasm. Both look tired. They are young and have decided to immigrate to the new world. They had never seen the ocean before and wondered about so much water. They are on a long trip. First they flew in a DC 9 of their own country to Amsterdam, now they are on their long 7 hour flight to Montreal and then they have to go on to Toronto, where relatives or friends will meet them at the airport. How did I talk to them? Well, they have a small dictionary and whenever I want to tell them something I find the word, try to pronounce it and they read it with me and correct my pronunciation. I am sure that many Dutch Canadians remember the days that they walked around with their small dictionary, wondering why people did not understand their English. I teach them to count to ten, they try hard to say it right, they are good pupils.

(In Montreal, however, I lost them. I had told them to follow me. When I got through the immigration officials with my health certificate and passport, the officer told me, to direct them to the last line. Immigrants always come last. Finally it was their turn. I explained to the officer that they spoke neither French nor English; I asked him to let them go through in order to catch the plane to Toronto. "No way," he said, "I first need to find an official who can talk their language. You better hurry, or you will miss your plane!" I was sorry to say Good-bye to them. Indeed, I almost missed my plane. I still have hope that they were able to reach Toronto that night. There were so many passengers that the flight was three times overbooked and Air Canada was throwing in some more DC 9s to get all the people home at the beginning of Thanksgiving-weekend, for it was Friday, Oct. 6th when I returned.)

PLANNING THE TRIP
Left: the author. Right: Mr. L. Koops

How did I make it to Nigeria? Well, it all happened rather unexpectedly. One morning while working in my study, the telephone rang as usually. I picked when I returned.

— "Yes, with Rev. Kooistra"

— "Ja, met Koops. Say Dr. Kooistra, would you be willing to go with me to Nigeria?"

— "To Nigeria? Well, of course! But why do you ask this?"

— "Listen, I have a plan. Perhaps you could drop by in the office, some time today. Then I will explain my offer . . .

So it happened. That afternoon I saw Mr. Koops. He told me that KLM would open a new line from Amsterdam to Monrovia via Lagos. In such cases it is internationally accepted practice that the airline invites a number of people to participate in the inaugural flight. Now KLM had offered two tickets to Mr. Koops, who happens to be their most important agent on the North American continent (excuse me for this word for my sponsor!). Mr. Koops had always had the desire to see once our mission-field in Nigeria, and now the opportunity presented itself. "But", Mr. Koops said very modestly, "when I arrive in Nigeria, who is Mr. Koops? I need an introduction." So he offered to me, his minister, one of his free tickets on the condition that I would help him to visit our missionaries and to become acquainted with their work.

The offer asked for ready acceptance. It sounded a bit like a fairy tale. KLM offered in order to have us in on the inaugural flight from Lagos to Amsterdam also a free ticket from Montreal to Lagos and one from Amsterdam back to Montreal. (As you know, KLM does not have regular transportation between Toronto and Montreal). Some problems had to be solved first, however. Would my work allow it, and my consistory, and my wife and family? (Not necessarily in this order.)

To make a long story short: the problems were solved on all sides and finally all signs showed green. When it became more widely known that I was to visit Nigeria, I received many offers for help from several sides. Some younger ministers were willing to carry my suitcase, mindful of my former back troubles, a staff of nurses, doctors, tutors, counsellors, secretaries and what not volunteered their services, but — alas — the invitation was neither transferable nor stretchable.

If possible I would have liked it very much to take my dear wife along (though it might have been too exhausting for her) but she followed the example of countless good wives before her — and stayed home. I suspect that it was of some consolation for her, that I would also have the opportunity to meet son Clarence and my parents and our relatives as well during the stop-overs in the Netherlands.

Immediately I wrote letters to a number of our missionaries in Nigeria. Did you know that there are some 20 Canadians serving on the field, not counting the children? Especially after the civil (Biafran) war, it seems that it is much easier for Canadians to obtain visas for Nigeria than U.S.A.-citizens. Needless to say that I also kept the office of the Foreign Missions Board meticulously informed about our plans. From all sides I received all the co-operation I could wish for. The letters we received made us feel that we would be welcome. Having seen the field, we can understand that a visit from Canada or the U.S.A. means very much for the missionaries, who are used to live in the restricted and small community of the missionary compound. It was interesting to observe that whenever we spoke of the Board of Foreign Missions, the missionaries themselves referred to this body as the **Home Board.**

Finally the date and the hour of my take off arrived. It was September 19th at 5 p.m. Janette dropped me off at the airport, I boarded the Air Canada DC 9 airbus to Montreal. I just made it. Happily, otherwise I would have missed the connection.

What a thrill to open your briefcase in the airplane and to find on top of all other documents a kind farewell greeting-card from your wife! I read: "Have a lovely time, all the way; Sunny skies, every day; New sights to see; New things to learn. And then, a happy and safe return to me." This was so nice, that I could not withstand the temptation to phone home from Montreal.

We had to wait quite a while before the big 747 B was ready. Many had arrived already on this big KLM machine from Houston and Mexico City. It happened to happen that it was so busy that KLM decided to take me in on the Royal Class — and that for free — did I ever feel good about this!

While waiting a Turc who was in a very good mood asked me for a match and when I was unable to help him, he told me that he was going to speak for the Radio or the T.V. in the Netherlands. "By the way," he asked me, "do you know how to place 18 Dutchmen in a Volkswagen?" I confessed that I did not.

"Well," he said, "Throw one Dutch guilder into the VW and you'll see it." I could have responded by asking how to place 19 Turcs in a VW, but that did not seem to be the right joke. So I said — using an old one —:

— "How do you place four elephants in a VW?"

This he did not know. So I informed him:

— "It is very simple. Put two on the front seat and two in the back seat."

The Turc looked at me in amazement till he started grinning.

Finally all 350 passengers marched aboard. It's surprising how fast this is done. At that time I met one of the members of my former congregation, Mrs. Heemskerk who was en route to the Netherlands for a visit to her relatives, her first one after 18 years. It will have been quite an experience for her, for the country has changed greatly during that time.

Besides me a lady in her late sixties or early seventies was seated. She had just visited for the umpteenth time her son in Sudbury.

What a room in the big 747. You have a lounge upstairs where you can play games. With KLM you fly the difference. Indeed, I was taken care of in the best possible — correct and yet personal — way. After a while our captain announced that we will arrive in Amsterdam — Schipol at 7 a.m. So it happened after a very smooth flight.

In the Schiphol airport I met my brother and sister-in-law. I had suggested that I would take the bus to Amsterdam and then the train to Leiden, asking them to pick me up at the station. I was out on all counts. First of all there are two buses that go directly from Schiphol to Sassenheim, where the family lives. Secondly the trip by car from Schiphol to Sassenheim takes less than 30 minutes. It is almost as close as Leiden.

In Sassenheim a new surprise was waiting me. My parents had come over for the occasion. So I could see how well they were, before leaving for Africa. Since I was going to fly again that night at 10 p.m. I spent quite a part of that day deeply asleep. I woke up when my brother came home from his days' work and we spent some enjoyable hours in the family circle. My parents even went along to Schiphol to see me off. There around 9 p.m., I met Mr. Koops, waiting for me already.

At 10 p.m. we left in the Super DC 8 with almost a full load. At 2 a.m. I walked around on Spanish soil in Madrid's airport. When as a boy I learned in school about the Spaniards I never expected once to meet a friendly inhabitant of that country. But in the modern airport of Madrid they were all very nice to me. I found some dollars in my wallet and remembered my wife back home and I bought her a Spanish souvenir in the middle of the night. Even if I would run out of money, she should not suffer, I thought when I left Spain. From Madrid to Lagos was five hours.

It was a long sit, but I slept several hours. At 8 a.m. we were in Lagos, the capital of Nigeria. It was early in the day and already hot. We were, of course, still in our American-European clothes. It was also very humid. Our suitcases were covered with water when we finally got hold of them. We were standing there as strangers in a strange land. Some interesting adventures were just ahead of us. But they should be kept in store till next week.

(To be Continued)

*) I admit without any reluctance that the title is far too pretentious! I decided in favour of it, only since it was Dr. Harry Boer who suggested it, telling me that Dr. Abraham Kuyper after his visit to the U.S.A. published a book entitled: **Varia Americana**. Hence I am in line with Abraham Kuyper and, therefore, in good company, I assume.

Due to machine breakdown in the pressroom this issue is published in a different format.

World Evangelization Congress

To Meet In Lausanne, Switzerland, July 1974

ATLANTA, Georgia — Dr. Billy Graham announced today that the International Congress on World Evangelization sponsored by some 200 churchmen from all over the world will take place at Lausanne, Switzerland, from July 16 to 25, 1974. Dr. Graham, who is Honorary Chairman of the Congress, said, "The venue for the Conference will be the Palais de Beaulieu which is the Congress Exhibition and Arts Centre of the city of Lausanne."

The building is considered to be almost ideal for the Congress with its 3,500 participants, observers and Press corps. In addition to the main hall and concert halls, it has 75 smaller halls and offices as well as five restaurants which will enable all who attend to have meals at one sitting.

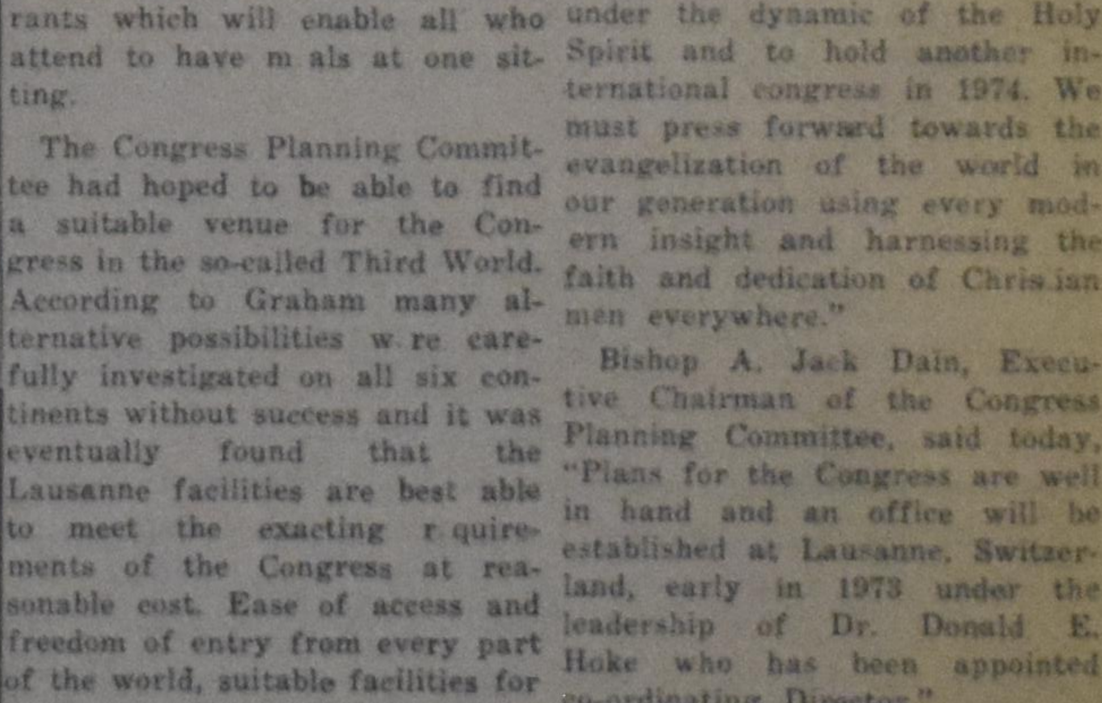
The Congress Planning Committee had hoped to be able to find a suitable venue for the Congress in the so-called Third World. According to Graham many alternative possibilities were carefully investigated on all six continents without success and it was eventually found that the Lausanne facilities are best able to meet the exacting requirements of the Congress at reasonable cost. Ease of access and freedom of entry from every part of the world, suitable facilities for hospitality and the daily work of the Congress are all considered essential. In addition, it is intended to involve individual participants to a major extent in small study and planning groups, thus necessitating the small halls and offices.

The last major congress on world evangelism held on an international basis was located in Berlin in 1966. As a spin-off from that congress, other regional gatherings were held in Singapore, Bogota, Minneapolis, Ottawa and Amsterdam.

"Since 1966 in Berlin," Dr. Graham said recently, "I have been constantly urged to help in convening another world congress on evangelization. I think now after much prayer and consultation with churchmen, both lay and clergy, from all over the world that the time is ripe to mobilize again all our resources under the dynamic of the Holy Spirit and to hold another international congress in 1974. We must press forward towards the evangelization of the world in our generation using every modern insight and harnessing the faith and dedication of Christian men everywhere."

Bishop A. Jack Dain, Executive Chairman of the Congress Planning Committee, said today, "Plans for the Congress are well in hand and an office will be established at Lausanne, Switzerland, early in 1973 under the leadership of Dr. Donald E. Hoke who has been appointed co-ordinating Director."

Dr. Hoke is currently president of the Tokyo Christian College, an inter-denominational Christian institution located in Tokyo.



The Palais de Beaulieu, the congress exhibition and arts centre in Lausanne, Switzerland, where the International Congress on World Evangelization will be held July 16 - 25, 1974.

Church Announcement

CHR. REF. CHURCH

Called

to Cobourg, Ont., Rev. Al J. Van den Pol of Georgetown, Ont.

Accepted

to Dunnville, Ont., Rev. W. De Jong of Cobourg, Ont.

Accepted

to Ottawa, Ont., Rev. J. A. Quartel of Listowel, Ont.

Declined

for Grimsby, Ont., Rev. C. D. Tuyl of Oshawa, Ont.

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Declined

for Smithers, B.C., Rev. J. Mulder at Cloverdale, B.C.

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Calvin College to sponsor Conference on Christianity and Politics

Calvin College, the college of the Christian Reformed Church, located in Grand Rapids, Michigan, has announced that its political science department will be sponsoring a conference on Christianity and Politics on April 13-14, 1973. In announcing the conference, Dr. William Spoelhof, President of the College, stated that he hoped it would help fill the void of opportunity for serious discussion of political issues in the evangelical community.

Spoelhof stated: "In recent years, the evangelical Protestant community has become increasingly aware of the importance of politics as an area of proper Christian concern. However, with this recognition there has been a great deal of controversy as to how individual Christians and the institutional church should fulfill the obligation to relate the Christian gospel to the political arena. It is our hope at Calvin College that this conference will provide a forum for academicians, ministers, Christian office holders, and interested laymen to voice their concerns on this crucial problem."

Spoelhof appointed Dr. Paul B. Henry, a professor of political science at the college, as Chairman of the conference. Henry has had several years of practical political experience as legislative assistant to Congressman John B. Anderson (Rep.-Ill.) and is coauthor of a college textbook on American government. Those interested in attending the conference are urged to write Henry for further information.

Spoelhof remarked that this conference is viewed by the college as one of its contributions to the Christian Reformed Church's involvement in the interdenominational "Key '73" program. Dr. Wesley Smedes, coordinator for "Key '73" in the Christian Reformed Church, hailed the announcement of the conference. Said Smedes: "The aim of 'Key '73' is to reach every American with the Gospel of Jesus Christ in calendar year 1973. An important aspect of this missionary challenge is recognizing that the Gospel is more than simply confronting individuals with God's plan for personal salvation. It also involves relating Christ's command to love our neighbor to the entire spectrum of human needs — social and political as well as individual."

The conference will attempt to examine at least three broad areas of concern in the relationship between Christianity and politics. The first is the institutional relationship between church and state and the propriety of the church's becoming institutionally involved in political questions. The second problem the conference will seek to examine is how individual Christians can best involve themselves in practical politics. The third problem the conference will deal with is the broad relationship of a Christian world-view to theories of the state, justice, and society.

Several evangelical office holders have already praised the objectives of the Calvin sponsored conference. Senator Mark O. Hatfield of Oregon encouraged widespread participation by concerned ministers and laymen, stating that "I have long been concerned to see the evangelical community face up to its task of doing some hard thinking on the political implications of the Gospel. It's about time that we come out of our shells and address ourselves to the moral dimensions of the great issues facing this nation."

Hatfield is a Conservative Baptist layman who, while in Washington, attends the 4th Presbyterian Church pastored by Rev. Richard Halverson. Congressman J. Edward Rousch (Dem.-Ind.), a member of the Evangelical United Brethren Church and a member of the Board of Trustees of Huntington College in Indiana, also expressed enthusiasm over the conference. Said Rousch: "For too long, evangelicals have been afraid of politics, thinking it is a dirty business. I hope this conference will not only help to clear up this misunderstanding, but challenge evangelical Christians to see politics as a means by which we can serve Christ as Lord over all of life."

Those interested in further information about the conference are urged to write Dr. Paul B. Henry, Chairman, Conference on Christianity and Politics, Calvin College, Grand Rapids, Michigan 49506.

The Quiet of Quebec

(By NORMAN SMITH)

Editor, Ottawa Journal

(Canadian Scene) — Perhaps in Quebec Province one old French saying has replaced another old French saying? "Maitre chez nous" had a command to it which left the rest of the country incredulous. Just now the visitor senses a different theme: "Laisse moi tranquil", or, as we might say "leave me be".

It seems all's quiet on the Quebec front and they want to keep it that way. Not because they are contented with their lot — who is? But because on examining their dreams they don't know how to make them come true.

Thus far is generalizing. To be specific isn't as easy. First, who are "they"? There are three: the terrorists, the separatists, and the rest. Then there is the government!

It seems the terrorists (FLQ) were stunned on finding they had such little support. Their skill and luck were not matched by public sympathy. It could be that except for a few they've decided that being a martyr for a losing cause is being stupid.

Of separatists, there is no shortage. But they are long on ideals and short on realism and beginning to realize it. It was one thing to rally to create a new Canadian flag, and to campaign for a better break in language and education and jobs. But would a separate Quebec mean more jobs, more development, better education and better government? Of this there is less certainty than there was.

Which brings us to "the rest". They are the overwhelming majority. They, too, say things are quiet. So many in all groups say that that you get suspicious. But then you begin to think that — just possibly — they're right! The great majority of people in the province want to get on with the business of living. The horror of last October may have served a purpose far different than its perpetrators had in mind.

The Government? There is some regret among those who hailed his victory that Robert Bourassa is not being strong enough, is compromising. It is charged that the inexperience of his Cabinet is negating its admitted ability.

This observer wonders about that. On the day after the Quebec election, April, 1970, we wrote of the dangers implicit in Bourassa's getting 72 seats, the Union Nationale 17 seats and Levesque's Parti Quebecois seven seats (and 24 per cent of the votes). That meant, we said, that if Bourassa were to lose support, as all men do, the pendulum would seem bound to swing to the separatist PQ. As the Union Nationale has gone from bad to nothing since April, 1970, that possibility is increased.

In these circumstances, Bourassa's policy of de-fusing issues and declining platform fighting and emotional posturing may be the best defence against the vitriolic and versatile Levesque. It has had the considerable effect of quieting even Levesque! He writes a daily column in **Le Journal de Montreal** but has difficulty in raising a storm even of support, let alone opposition.

But though Bourassa's de-fusing tactics have that tangible political merit, the province, if circumstances were different, would profit from a bolder course. It **needs** more jobs, more industry, more trade, more foreign investment. It **needs** drive and elan.

The question is one of timing. If Bourassa in the least way provokes demonstrations and strikes and near-violence, the needed foreign investment and foreign and Canadian industrialists will stay away. He is gambling that another year of quiet will get things going, give Quebec new heart and strength.

Meantime, Montreal seems not alive with the thrust of building it crackled under a few years ago. Roads and other government and civic works, yes; but not so much private enterprise. This pause in venture and effort gives to the quiet a touch of uneasiness.

Is the reputed exodus from Quebec still on? Was it ever on, I wonder, in the dimensions suggested? Some small firms with family money and limited reserves have gone or would like to go. Big companies like banks and Bell Telephone and large industry have been quietly moving departments elsewhere as a legal and physical precaution, and some are said to have plans a-simmer for immediate removal if need be. Doctors and certain other types of professional men have also left in some number and more will go as opportunity offers or the "fear" develops.

But somehow one senses the great "flight" didn't develop. The "urge" to go is understandably small, for the non-French people, too, love their province and want to stand by it in Confederation. It is, after all, their home.

Youth may be a factor. I'm told it is "turned off" just now. It got kicks out of the excitement, but it had no heart for terrorists. In the main, it has no old political prejudices spurring it to separatism but rather a will to peace and co-existence. Schools and universities do not recall a fall term flying fewer storm-signals.

Whence cometh this quiet all across the front! I suspect the Quebecois is like the rest of us. We none of us are sure about things any more. What is the truth about drugs, about pollution? Should we live in small towns or still-larger cities? Should we have a defence department; is our education sound?

The Quebecois feared that the U.S. tariff surcharge may close his factories. Is he asking himself now whether in other circumstances we too would "close" out his products if Quebec weren't in Canada? Is he wondering now about the really root question: whether being an independent 6 million among 225 million North Americans would give him a better break than being 6 million in 21 million Canadians?

I don't know. But it is "quiet" down here just now. You feel it in the public places. On the streets the faces are less drawn. I walked through the East End area night before last about 11:30 and nothing hung tense in the air. I like to think and even venture to guess that it is not the quiet before a storm but after.

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Till Nov. 11	**Helmi Moulton, Exhibition at the Fine Arts Center, Calvin College. (Mon. - Fri., 9 a.m. - 9 p.m.)**
November 8	**Fashion Show sponsored by the Women's Guild of the H.D.C.H.S., in the Chr. High School, at Hamilton, Ont. 8 p.m. Tickets $1.25; Students $1.00.**
November 10	**8:00 p.m., The Ambassadors in concert in the York C.R.C.**
November 11	Beamsville, Ont. Opfiering fan it Fryske blyspul "De dubele Marianne". High School, 7:30 p.m.
November 13 - December 20	Calvin College Faculty Exhibit, Fine Arts Center, Grand Rapids, Michigan. Mon. - Fri., 9 a.m. - 9 p.m.)
November 14	Collingwood, Ont. Organ Recital by John Vander Tuin in Trinity United Church, 140 Maple St., 8 p.m.
November 22	Burlington Ont. Autumn-Concert, by Can. Ref. Choir "Soli Deo Gloria". Port Nelson United Church, 8 p.m.
Nov. 25	**Frisian Evening in Bowmanville, Ont. Opfiering Frysk Toanielstik "Wat foarby is". Knox Chr. Skoale.**
November 25	**"Annual Bazaar of the Calvin Christian School of Hamilton, Ont. at the Hamilton District Christian High School. Sponsored by the Willing Workers."**

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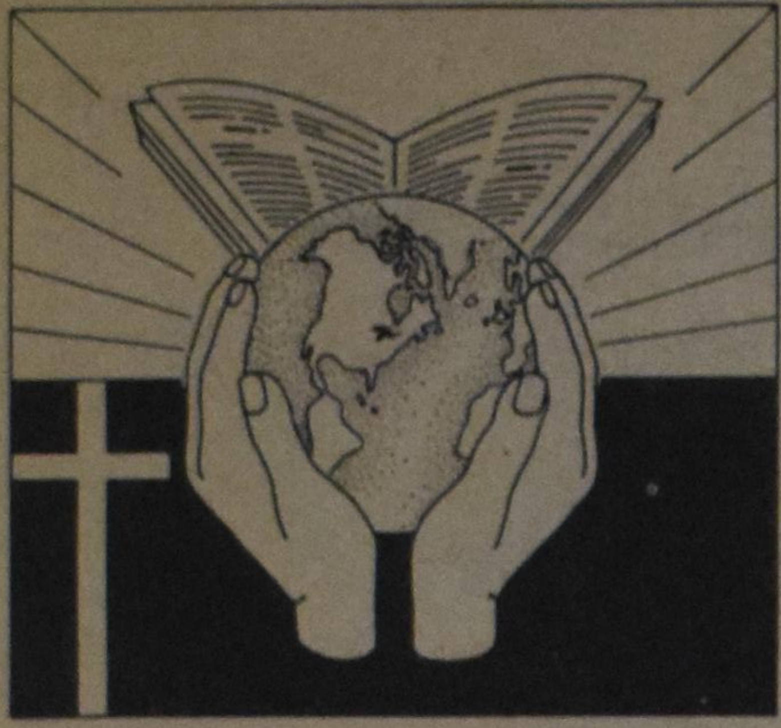

THE OLD ISSUE

The Minister of Education of Ontario has recently stated that the regulation requiring Scripture reading and prayer in schools each day should be followed.

By stating this the minister was at the same time in hot water. He himself recognized this when he proposed that the pray r should be ecumenical, whatever that is.

The "Globe and Mail" columnist, Kenneth Bagnall paid attention to this ministerial statement. Mr. Bagnall wrote that the secularist's point of view is that God, if there is a God, has nothing to do with the very important matter of education. If this view is sound, then the right leadership is given. But what if this view is wrong? What, Mr. Bagnall writes, if dismissing God is the major reason for our moral confusion? Then those who would divorce education and religion are doing us **deep harm.**

A reader wrote to the editor of the "Globe and Mail", encouraging Mr. Bagnell not to limit himself to one article, but to go on and to explore the subject further. He himself suggests to improve the situation by adding a more formal religious consideration of the nature of God, the purposes of life, and Christian values.

Another letter appeared in the same issue of the "Glob and Mail" from a trustee in the North York Board of Education. He took an opposite stand and proposed to amend the pres nt Education Act in such a way as to eliminate all references to sectarian religious practice and ritual.

The issue remains very much alive, mainly because there is no solution to the problem as long as the government believes that it has to take care of education. A government school has to cater to so many stud nts with ever so many different backgrounds. A government school has to teach both the child of the believer and of the atheist, of the Christian and the non-Christian. And thus the government has to find a solution where no solution can be found. It has to fit a square lid on a round bottle.

It is the same old issue. Education is in the first place an obligation of the parents. If and when the parents neglect their duty then the government has to step in, but in the first place the parents have to decide where and how their children should be educated.

This should especially be recognized by Christian parents. Their children are in the first place God's children. The education which they give their children, both at home and at school, is geared to lead these children to the Lord, to equip them for His service and His kingdom. The christian school is not a protest against the public school, it is the carrying out of the duty these parents have towards God.

The Ontario government, or any governm nt for that matter, will never be able to solve the problem of religious instruction in the school, as long as they have not admitted that they have wrongfully taken over a task which rightfully belong not to them but to parents.

D.F.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Nov. 13	Nov. 10	Nov. 8 noon
Nov. 20	Nov. 17	Nov. 15 noon
Nov. 27	Nov. 24	Nov. 22 noon
Dec. 4	Dec. 1	Nov. 29 noon

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"A FRUITFUL VINE": THE CHRISTIAN MOTHER

Certainly it would not be assuming too much to say that the image of the woman as the industrious, devoted wife, contentedly happy in her homemaking, a source of security for her children and a constant source of encouragement and solace for her husband, is an image which has in large measure fallen into disrepute and misuse in our time. The life that much of our modern media presents as the way of self-fulfillment and excitement for the married woman is one in which the woman has a full-time or part-time job outside the home, and devotes only a portion of her time to home duties. Homemaking is presented by these media as being praiseworthy, to be sure, but as a drab, toilsome, and unrewarding life. Such a portrayal has been uncritically accepted by the majority of people. Consequently, there is in our time a rapidly increasing number of working mothers, and more and more women vieing with and usurping the places of men in the business and professional world. We have women senators, women ministers (both political and ecclesiastical), women in every field imaginable. Sadly enough, the majority of evangelical Christians in our land have been silent with respect to this development, regarding it, if not laudable as inevitable.

Even more deplorable is the fact that this present day attitude of the place of the woman is an outgrowth, perverted, to be sure, of the conception of the woman in the Christian gospel. As is clearly evident in history, he spread of the Christian gospel, with the place of dignity and esteem which it accorded the Christian woman, brought to the Western world and, more lately, to other parts of the world where the Gospel has reached, a consequent radical change in the attitude toward the woman. Instead of the near vassal which she was in most heathen societies, she became a respected member of society,' her role as Christian mother and homemaker considered a vitally important one.

In the last century, however, primarily with the rise of the feminist movement, (already at the beginning of this century), there has been a further change in the conception of the place of women. The militant feminists were not satisfied with the former conception of the place of women, which had largely developed from the directives of the Christian gospel. They advocated that women must not merely be held in respect, deference, and honour as homemakers, but that they must be given equal rights with men in all fields. From such an outlook came forth the fight for the establishment of voting rights for all women, and the increasing participation of women in the working world today.

It is both interesting and frightening to realize that the present conception of the place of women, as it has developed to its present form in our democratic society, is strikingly similar to that advocated in Communists doctrine. Elton and Pauline Trueblood, in their book *The Recovery of Family Life*, express the Marxist attitude toward the place of women thus:

"The basic idea is that men and women must be treated in identical ways except for some special provision for pregnancy and nursing. The notion of a woman as the centre of the home, giving it peace, order and continuous affection, is considered a quaint bourgeois prejudice which the emancipated or "scientific" modern will give up as soon as he is awakened to the true situation. Women must therefore, be expected to work in factories, in offices and on farms, exactly as men do. They will earn in the same way and they will be willing to give up the antiquated notions that children are better trained in homes than they are in public institutions." (p. 14)

With the removal of the woman as the centre of the home, as the homemaker, and with most of the training of children not in the home, but in public institutions, comes of course, a gradual breakdown of the family unit. The breakdown of the family is of central importance in the Marxist plan to achi ve doctrinaire Communism.

In our country, this breakdown may not have been a part of a definite plan. Nevertheless it cannot be denied that here as w ll as in Communist countries the occurence of working mothers is an important factor in family members. The woman suffers, among many other ways, in that she tries and fatigues h rself by trying to do two jobs at once. G. K. Chesterton has expressed this aptly:

"I do not deny," says Chesterton, "that women have been wronged and even tortur d; but I doubt if they were ever tortured so much as they are tortured now by the absurd modern attempt to make them domestic empresses and competitive clerks at the same time."

The children suffer most, in that they are deprived of their *major* source of security, stability, and love, and are forced to shift for themselves a large part of the time.

Nor is the effect upon the husband in any way negligible. He cannot receive th comfort and encouragement which is his to expect from his wife, since she too is fatigued from a day of work. Another aspect of the harm done to the husband by the outside employm nt of his wife, one not often realized, is this: (quote from Trueblood's book)

"When we consider the human price of this increasingly accepted social pattern of double earning, we usually stress the harmful ef f cts upon the children or the hardening of the mothers, but the effect upon the adult men may be quite as important in the long run. Once men took great pride in being able to provide for their famili s and resented any implication that a second pay check was needed, but now many men welcome whatever help the wife can give. What we are witnessing is a feminization of men, a psychological development independent of physical characteristics. In modern life a man oft n goes from dependence on one woman upon another. Thus the man is cheated of his basis of self respect and the woman is cheated in that she never has the sense of security whi h a strong man gives. In this situation it is hard to know how much is cause and how much is effect; the wife has to earn because the man does not provide sufficiently, but his very failure to provide may come partly because of a social pattern which undermines his self-respect." (p. 26)

Thus the home, the basic unit of society, is being broken up. Even non-Christians realize the gravity of the situation. We as Christians should realize it even more so. We must oppose this situation, not merely because of its bad results, but because we know from the Word of God that the prevalent conception of the place and duty of married women is not correct. The Word of God tells us unequivocally what is the place of the married woman, and this we must resolutely reassert.

The woman was created as the helpmeet and complement of the man. As the weaker vessel, she is to be subordinate to the man. As Paul says in Timothy 20:

"A woman shall quietly learn with complete submission. I do not allow a woman to tea h, n ither to domineer over a man; instead, she is to keep still. For Adam was first formed; then Eve. And Adam was not deceived; but the woman, deluded as she was, exp rienced the transgression. She will however be kept safe through child-bearing, if with self-control she continues in faith and love and consecration."

Paul thus appeals to the creation ord r itself to establish the subordination of the woman. The woman, consequently, is not, as popular opinion thinks, man's equal with respect to authority. A beautiful picture of the relationship of the husband and wife is that presented by Paul in Ephesians, in which he compares th ir relationship to that of Christ and the Church, the Bride of Christ:

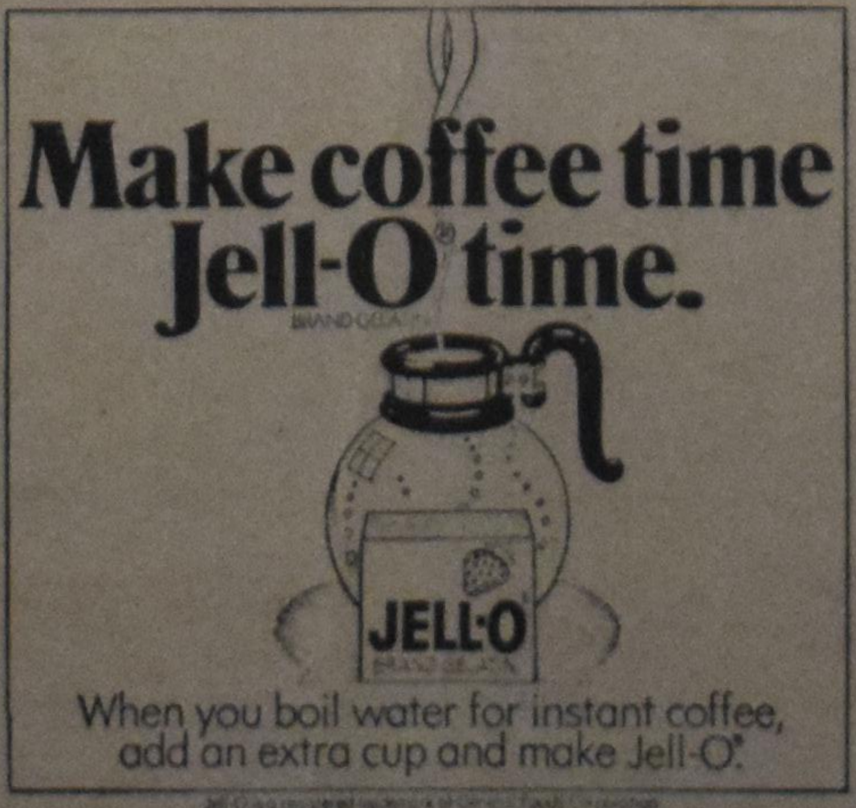
"Be submissive to one another out of reverence for Christ—the wives to their own husbands as related to the Lord. For a husband is h ad of his wife as Christ is Head of the Church; He is the body's Saviour. But as the Church is submissive to Christ, so the wives must in every respect be to their husbands. You husbands, love your wives, ev n as Christ loved the Church and gave Himself for her, in order that by cleansing her according to the word of promise in the baptismal water, He may sanctify her, so He may present the Church to Himself gloriously, having no spot or wrinkle of any such flaws, but holy and blameless."

Ephesians 5:21-27

Within the further related context of the family, the place of the married woman is presented to be in the home. Nor does the Scripture present her work in the home as dull and unrewarding. The role as the Christian mother is a joyful and rich task, one which is exciting indeed. For to her primarily, is entrusted the awesome task of being a mother to her children, of leading their little feet in the right paths, of training them in the way of the Lord, of providing them security and love. To her is entrusted the duty of being a true helpmeet to her husband, of counselling him, encouraging him, str ngthening him. A fruitful vine, the Scriptures call her. Proverbs 31:10-31 gives a beautiful picture of the industrious, virtuous homemaker, happy in her work and rewarded by the blessings and praises of her husband and children:

"Who can find a wife with strength of character? She is far more precious than jewels. The heart of her husband trusts in her, and he will never lack profit. She does him good and not harm all the days of her lif ; she seeks wool and flax, and works with willing hands; she is like the merchant ships; she brings her food from afar. She rises while it is yet night, and gives food to her household, even a portion to her maidens; she considers a field and buys it; with the fruit of her hands she plants a vineyard. She girds her loins with strength, and makes her arms strong. She sees that her merchandise is profitable; her lamp does not go out at night; she puts her hands to the distaff; she manipulates the spindle; she opens her palm to the poor and reaches out her hand to the needy. She does not fear the snow for her household, for they are clothed with scarlet; she makes herself coverings, her clothing is fine linen and purple. Known in the gates is her husband, wh n he sits among the elders of the land. She makes fine linen garments and sells them, and delivers sashes to the merchants. Strength and dignity clothe h r and she laughs at the future. She opens her mouth with wisdom and gentle teaching is on her tongue. She looks well to the ways of her household and eats no bread of idleness. Her children rise up and call her blessed; her husband too, and he praises her: "Many daughters have done nobly, but you transcend them all." Charm is deceitful and beauty is passing, but a woman who r veres the Lord will be praised. Acknowledge the product of her hands; Let her works praise her in the gates."

Clifford Van Dyken



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SOMETHING TO TALK ABOUT

Believe it or . . .

(By COR W. BARENDRECHT)

When I was a small boy collecting pebbles, the one thing I wanted most from life was a gabardine raincoat. As the youngest boy of a large family there was little chance of seeing my wish come true. Finally, at the age of eighteen, when I earned my own keep, I bought a new, sparkling white, gabardine raincoat. I could hardly believe it even then. I wore the coat wherever I went — to church, to night school, to the theater, to work, and even sitting in my cold, small study of the war years.

Something similar to the new rain coat happened this week when I received a little booklet, called **Believe it or...** It was like something I had wished for for many years, something I had hoped would happen some day when the time was right.

I'm sure that many of you reading this share the experience in some way. You may have prayed for something, for a change of heart, or for a change of life for someone you knew closely, and when it finally happened, you could hardly believe it. My father insisted, when I visited him after many years just before his death, that I should visit my uncle in whom he had seen a complete turnabout. From a silent, cold, aloof church member, uncle had become a singing, talking, involved Christian. Dad could hardly believe it.

At once that feeling of yearning, of hoping, of looking forward to the day on which it would happen, changes into a joy so exciting that you just cannot contain yourself. Your eyes get sort of a funny moist feeling and it seems that, as water in a heating system, your body suddenly has warm blood rushing through veins and arteries. If you would think of it as such a moment, (and of course you don't because you're just over-joyed) you would find that your heart beat has increased so much you can almost hear it. And for a time, you can hardly think of anything else than to just enjoy that great feeling of satisfaction.

I don't know if you live what you learn, but suppose you do. Suppose that you come home tired from work one day, plop down in an easy chair, and think, if you're not too tired, of what you've learned by repetition: "I believe ... in the resurrection of the body."

Would thinking about the resurrection invigorate you at such a time? Would it give you a new boost of energy, so that you hop up from your chair, walk to the kitchen, and say to your wife, "Darling, you've done enough for today. Why don't you sit down and I'll do the dishes for you." Can you imagine the wide-eyed surprise on her face?

If we live what we believe we can say:

Grandpa, your old, frail body will be just like new. Believe it, dad, your worn-out frame and your distressed guts will be young and oiled and without pain again. Believe it, aunty, you're going to get out of this old people's cell block we call "Senior Citizens' Home" just to make you feel good. Believe it, sufferer in the Intensive Care Unit of What's-His-Name Memorial Hospital, you're going to get out of this oxygen tent and breathe clean, life-giving air. Believe it, young, handicapped child, you're going to walk again. Not now. Not today. But when God's alarm clock rings all over the universe, then it will happen, just as sure as that gabardine raincoat happened.

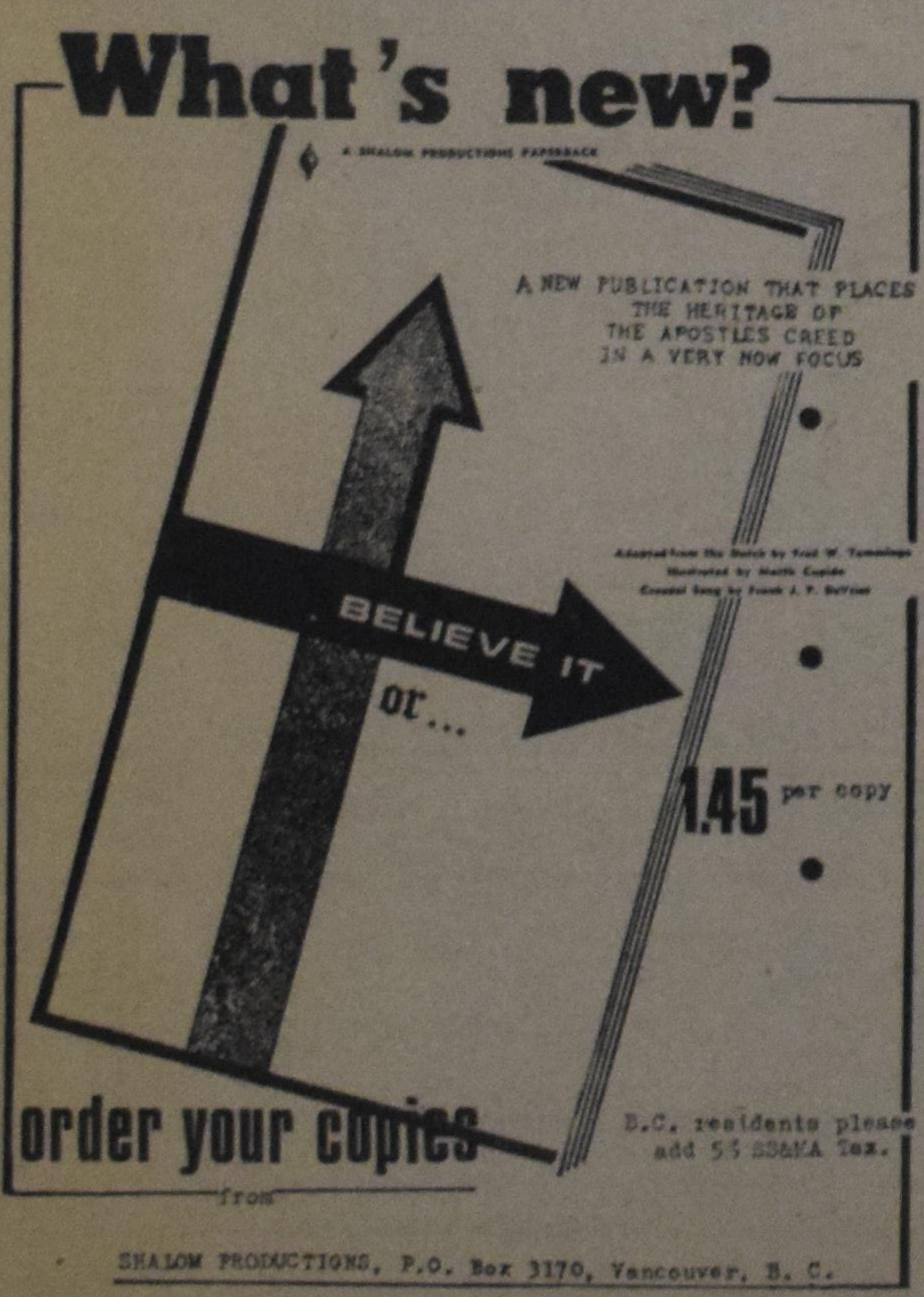
Meanwhile, put on something new, new for you. A repaired old coat, a cleaned suit, not "the same-old-thing-again," but the same-old-thing looking like new.

That's exactly what FRED W. TAMMINGA of Whonnock, British Columbia, has done in his little book, **Believe it or...** He has taken that good old coat, that time-worn, age-honored, universal statement of the Christian faith; he has taken the Apostle's Creed and made it just like a new gabardine rain coat. He hasn't made a new version, and he did not set the old one on rhyme. He did not throw the old coat away for a 1972 edition, but he took the old, endeared words of the one creed every Christian accepts and put it right in the front of his book.

But to me what recalls the experience of the new raincoat so lively is that I have hoped for a poet to come along who would drop the snobishness of the literary establishment and be honest enough to put his faith to work in his poetry. Recent literature has not seen many poets who had enough personality to combine artistic statement with a statement of faith. The feeble attempts made often lacked artistic merit or religious dimension. This little book is not without flaws, either, but it comes as close to a responsive Christian statement in poetry as may be hoped for in a post-Christian era in literature.

If you look for rhymed verse that pops out from the pages like wooden soldiers with shining shoes and identical uniforms, a

(Continued on page 10)



PASTORIAL COUNSELLING

Your Body and your Mind

REV. RALPH HEYNEN
PINE REST CHRISTIAN HOSPITAL CHAPLAIN

I want to talk with you today on the subject "Your Body and your Mind". Dr. Frank Slaughter in a book that he has written makes this statem nt. "We strive to be healthy in order to be happy, but how many of us strive to be happy in order to be healthy?" I think this is a good emphasis, an emphasis that is often forgotten in the lives of people. We have the feeling that if we're going to be a happy person, we must be healthy. But the opposite is also true, that to have true health of the body we also need health of the soul and health of the mind, a healthy outlook on life. Doctors tell us that a large percentage of the patients who come to them with physical complaints actually have emotional problems that undermine their health. Many p ople who do have physical sicknesses have a hard time in getting well again because they have such an unhealthy attitude towards their sickn ss and towards life in general. There is a close relationship between the body and the soul, between the body and th mind; for all of these elements are closely intertwin d in an indissoluble unity so that man becomes a whole being.

We're all familiar with the deep sense of power that flows from a man or woman who lives on a lofty mental and spiritual plane. This inn r strength is also manifested in the functioning of the body. There is a composure in the person in the way that he carries himself, the way that he refl cts the serene confidence within, which also shows in his posture, in the way that he looks, in the expression on his face, and in his general state of health. I'm particularly reminded of this fact because so often we have p ople who come to see us either at the hospital as patients or those who come in as out-patients for out-patient therapy in our out-patient clinic. They hav gone to a doctor and the doctor will say, "I don't find anything wrong with you; I think it's just your nerves," but they continue to have complaints and aches and pains. They go to another doctor and possibly still to a third, and finally they may even go to the Mayo Clinic, and they will be told that "your problems are psychic in nature, or your problems are due to your nerves. It's much better for you to go to see somebody who can help you in your emotional disturbance and that will also take care of your physical ailments." This has been prov d in many ways.

The Mayo Clinic has done considerable study in this area and has found that physical disorders of many kinds have be n found closely linked with grief situations, for example, with people who have family problems, people who have gotten a divorce, and there are certain types of ailm nts which seem to become associated with this type of traumatic experience in their lives. So often p ople are sent to counselors, to a psychiatric hospital, or to an out-patient clinic because the doctor has said, "I find nothing physically wrong with you. You are suffering from some kind of emotional disturbance." Now, on the other hand, we know also that people who are physically, strangely ineffective, that this may b due to their emotional and mental weaknesses.

In the days when the Bible was written the emotional functions were oft n stressed in physical terms. There is reference to the bowels of mercy, for it was commonly thought that the spirit of compassion was located in the intestinal tract. The Bible sp aks about the kidneys which were considered to have a great influence upon desire and longing. The King James Version rather discreetly speaks about them as the reins, but oth r of the newer versions translate it more accurately as "kidneys". The term "heart" is used in the same way. It's considered to b the very center of life, the wellspring of emotional and spiritual health. Today we do the same thing. We talk about a person who annoys us as a person who "gets under our skin", and often you will find that when you are annoyed by p ople you break out in a rash or you get hives or you get some other skin disturbance. There are people whom we resent and we say they give us a pain in the neck; and who hasn't had a pain in the neck because somebody bothered him? Or, we hear something that thrills us and it sends "chills up and down our spine." We find certain things that are disgusting, and we think in terms of the fact that they "turn our stomachs." Now these are more than just metaphors of speech. These are actual factors which with we live, and they indicate the strange power that th mind has over the body.

It's common knowledge that peptic ulcers are frequently found in people living under tension. Such people can drive themself, and possibly others too, b yond that which is good for them. Emotional tensions express themselves in headaches; extreme anger and hostility can create exhaustion and chronic fatigue and d pression All strong motions are accompanied by bodily reactions. When we have sorrow we weep, when we are joyful we laugh, when we are ashamed we blush, when we are afraid our heart b ats faster, when we are angry the blood pressure goes up and our breathing goes faster. In more extreme exampl s we see the power over the mind in the neurotic people. We have seen people who were paralyzed so that they couldn't walk or they couldn't use their arms, but neurologists couldn't find anything physically wrong and they describe it as an emotional state and often when the emotional problems are cleared up the paralysis is gone.

We must think in terms of being a whole person. Being a whole person means that there is peace of mind, contentment, and serenity of spirit which also will affect the orderly function of the body. Our digestion is a lot better when there's a pleasant spirit around the dinner table, when love dominates the mind and the warm glow of sympathy and tenderness are found in the home. You will also see that there is a better relationship among th m and people feel better. The lighter side of life, such as laughter and recreation, are all important parts of our physical wellbeing. The love for beauty has a place in this sense of wholeness. The beauti s that we see around us in the world, th flowers that are beginning to sprout in the spring, the coming of the robins, or the snow that falls, or the beauties of the mountains and th streams — God has given us so many things in this world and it is marvelous that we can enjoy them. The beauties of a symphonic piece of music or the majestic strains of the choral song, or the strings of a harp, or even the music which appeals to so many people today that touch s a responsive chord within the feelings; these are the kind of things that help us. The attitude of reverence in worship is also a part of all of this, and so I feel that we should emphasize the fact that man must be treat d as a whole person. I know we stress this thought a good deal, and yet we are so often confronted with the reality. I sometimes think of Elijah, who complained and comes to God and said, "I only am left," and God t lls him there are still 7,000 others who have wept in silence over the sins of Israel, and who haven't bowed the knee to Baal. It was a strengthening thought. That's the kind of strength we need, and I fe l that a good, healthy, confident faith in God is also one of the best means to help us to become a whole person in a broken world.

We look about us and we see so much of distress. At the time of our national elections we hear of all the evils of our country; a great deal of dirt is being thrown about. We hear about pollution, and p ople begin to wonder whether they're going to be able to breath. We hear of overpopulation in the world and all of these problems. In the midst of all of this let's not worry ourselves sick, but let us keep the eye of faith looking upward where there is a source of help and strength, and a God who so rules the world that we can daily feel this is a well-order d world. Then we can also feel that our bodies, our minds, our emotions, are part of God's well-ordered world, also for you and for me.

OUR THOUGHT FOR TODAY: Don't worry what may happen tomorrow. The same everlasting Father who cared for you yesterday and today will take care of tomorrow. He'll shield you from suffering for He will give you the unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginations. If God is by our side, why should we be afraid!

Bible Society Publishes 'Wisdom For Modern Man'

NEW YORK (EP) — The Old Testament books of Proverbs and Ecclesiastes have b en published here by the American Bible Society in Today's English Version (TEV).

Entitled "Wisdom for Modern Man," the paperback volume containing the two books is part of a translation project which in 1966 brought out "Good News for Modern Man," the best-selling version of the New Testament. Proverbs and Ecclesiastes are from a section of the Scripture known as "Wisdom literature."

Work on the Old Testament is expect d to be completed in 1976. The TEV translations of Psalms and Job have already appeared.

The TEV attempts to express the meaning of the biblical texts in words and forms readily understood by English-speaking p rsons in the modern world.

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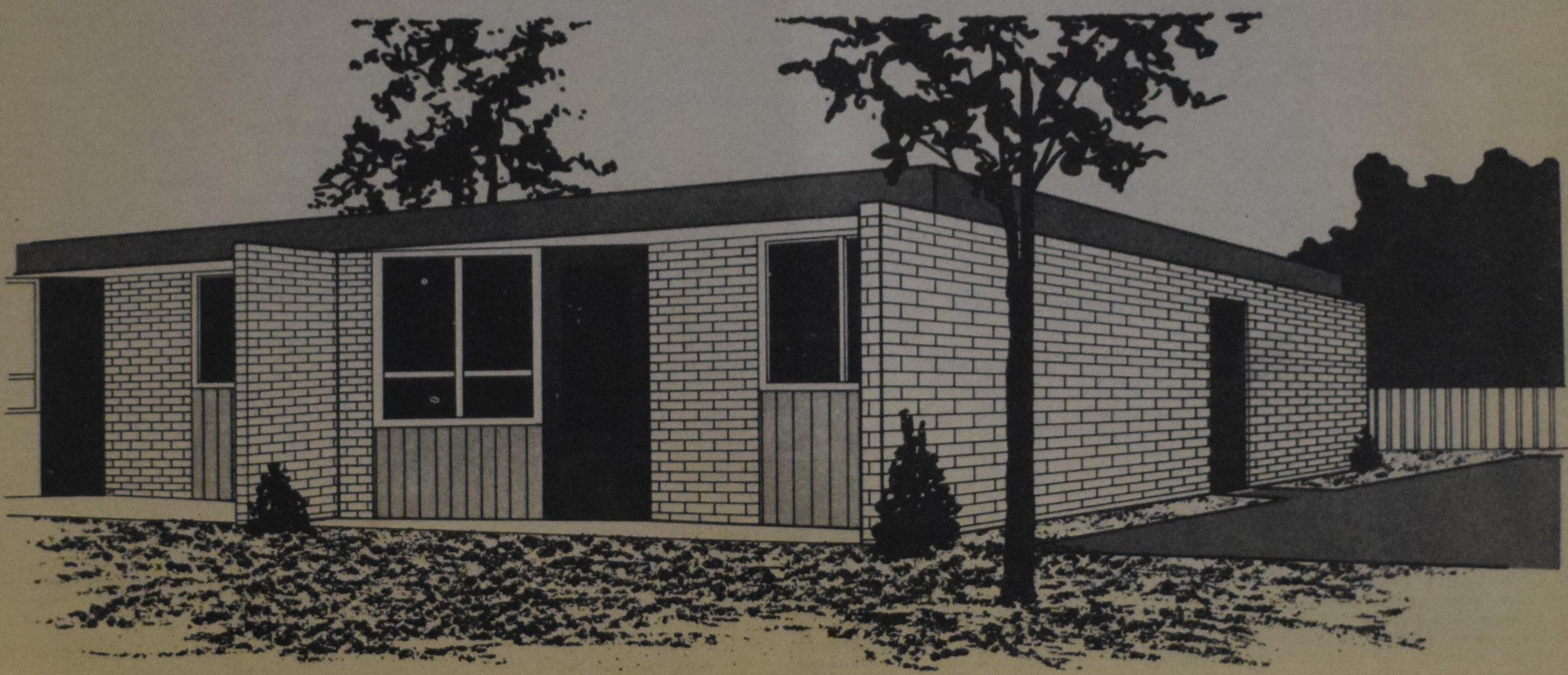

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Voor verdere inlichtingen kunt u bij de heer J. Vuyk terecht. Zijn adres is: 37 Harcove Street, St. Catharines, Ontario
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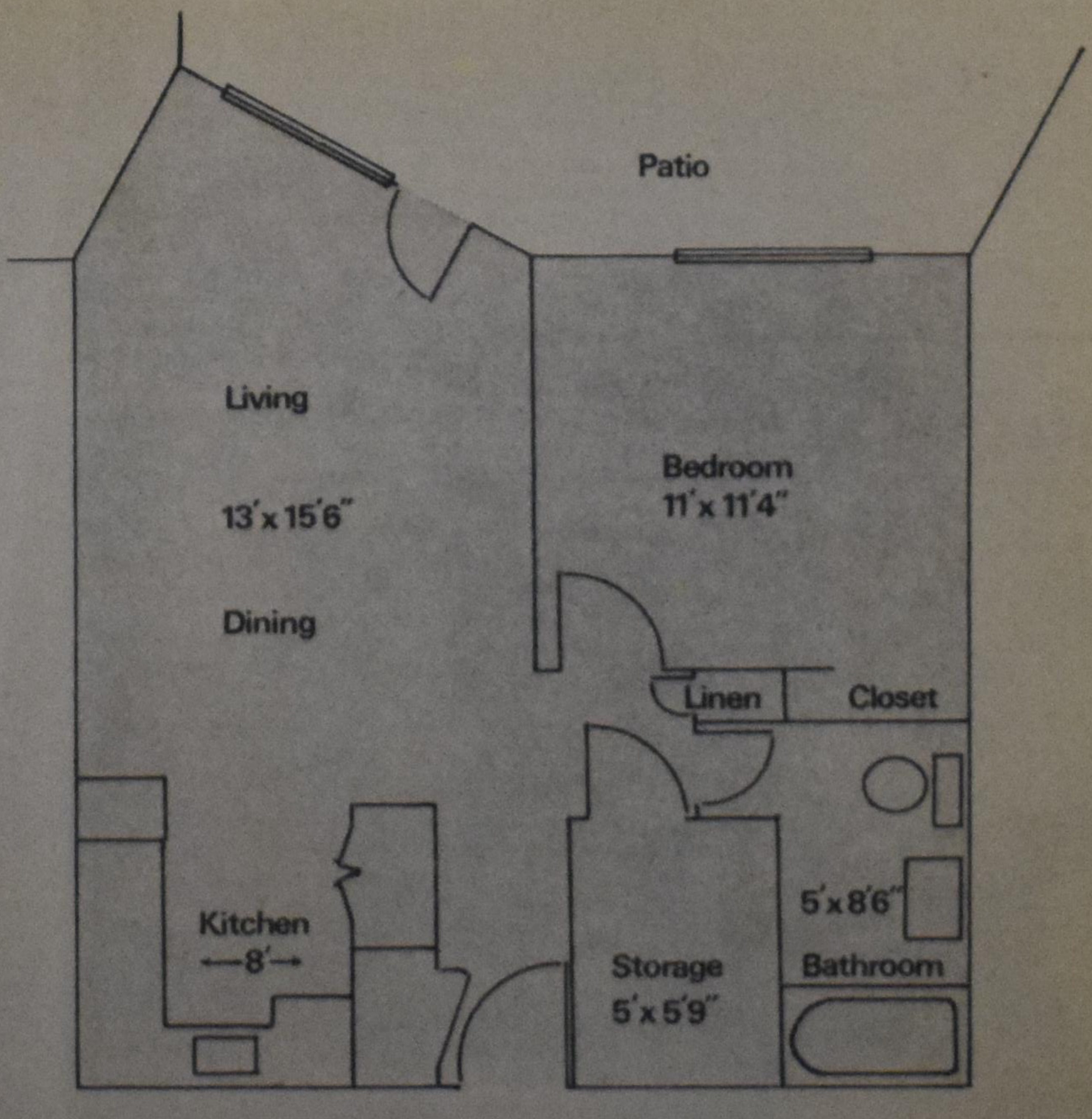

De KLM heeft deze winter een laag tarief voor U, ook als U slechts één week wegblijft !

Tussen 1 november en 15 december 1972 en tussen 5 januari en 1 april 1973 biedt de KLM een splinternieuw tarief aan voor een verblijf van 1 week. Tezamen met de bestaande tarieven voor een langer verblijf (die het hele seizoen geldig zijn), heeft U nu een ruime keus van mogelijkheden tegen een speciaal laag tarief naar Nederland te vliegen:

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Het nieuwe tarief is van toepassing als U een van de aantrekkelijke tour arrangementen aankoopt uit het "8-Day Break-Away" programma van de KLM. Mocht U het overwegen even vlug voor een week over te wippen, dan is het in Uw voordeel Uw reisbureau of de KLM naar de brochure "The 8-Day Break Away" te vragen. U zult er geld mee besparen!

De vermelde tarieven voor langer verblijf in Nederland zijn U waarschijnlijk welbekend. Zij variëren enigszins naar vertrekdag en datum en U doet er goed aan Uw reisbureau of de KLM te raadplegen. Onthoudt wel dat *alle* KLM tarieven in de herfst, winter en vroege lente het goedkoopst zijn.

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DIT IS CANADA

door Val Oliva

(Canadian Scene) — **Big Brothers**

Toen ik onlangs op weg was naar Afrika (en dat gebeurde in een jet ergens tussen Athene en Nairobi) probeerde ik aan mijn Noorse reisgenote uit te leggen wat voor soort organisatie de Big Brothers is . . . en ik ondervond al gauw dat het gemakkelijker is om te zeggen wat de organisatie doet dan te zeggen waarom men het doet, vooral als men met iemand praat die nog nooit iets over de Big Brothers heeft gehoord. A Big Brother is iemand die vriendschappelijk omgaat met een jongen die geen vader heeft, en welke in contact is gebracht met deze organisatie door een school, het gerechtshof, maatschappelijke dienst of de moeder. De vrijwilliger stelt zijn tijd geheel gratis beschikbaar, en hij biedt de jongen vriendschap en leiding.

Waarom? Om er voor te zorgen dat het kind niet eenzaam is, een situatie die zovele jongeren tot misdaad brengt, of die in andere gevallen kan leiden tot emotionele problemen.

Iedereen die in een grote stad woont, zoals we er zovelen hebben in Noord-Amerika, begrijpt van hoeveel belang zo'n organisatie kan zijn. Mijn Noorse vriendin begreep er niet veel van, want zij kon zich geen situatie voorstellen in haar eigen land, waarin een kind dat geen vader meer had, zou achterblijven zonder een oom, een pleegvader, een oudere neef of een buurman die zich zijn lot zou aantrekken.

Er zijn ongeveer zes miljoen gezinnen in Canada en in de Verenigde Staten zonder vader. Zij die door de Big Brothers worden geholpen zijn kinderen die niemand anders hebben die voor hen kan of wil zorgen. Big Brothers stellen één vrijwilliger per kind beschikbaar.

Verdere inlichtingen over Big Brothers kan men verkrijgen door te schrijven naar het hoofdkantoor aan 460 Main Street, Room 404 in Hamilton, Ontario. De bijkantoren kunt U vinden in Uw telefoonboek.

Big Sister Counselling Service — Deze organisatie heeft haar hoofdkantoor in Toronto en voorziet in een geheel andere dienst. Het is n.l. een gratis advies dienst voor jonge meisjes (van 12 tot 21) die zich in moeilijkheden bevinden. Het advies wordt verstrekt door maatschappelijke werksters en werksters. Soms kan er een studiebeurs beschikbaar gesteld worden, en men verstrekt in noodzakelijke gevallen gratis kleding, kost en inwoning, medische en tandheelkundige verzorging, enz. Wanneer dit nodig is is er tevens psychotherapeutische hulp of tijdelijk onderdak in groepsverband beschikbaar. De meisjes worden niet onder de hoede van één vrijwilligster geplaatst.

In een aantal centra in Canada werken de Big Sisters samen met de Big Brothers. Deze Big Sisters werken op dezelfde wijze als de Big Brothers, doch zij vormen geen onderdeel van de unieke dienst in Toronto, de Big Sister Counselling Service, 34 Huntley Street, Telephone 924-1457.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het ammbeien slinkt en beschadigd weefsel heeft.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos **te doen slinken.**

Het verlicht het **jeuken en ongemak** in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

(61)

Ze gaat bij de tafel zitten en slaat de bijbel open. Zou de Here wat groots met dat kind voor hebben? Is Hij hem aan het voorbereiden gelijk de jonge Samuel van weleer? Ze weet niet waar die tekst die in haar hart viel, staat, maar door haar eigen vergelijking vermoedt ze dat die voorkomt in de geschiedenis van die profeet. Een tijdlang bladert ze in de hoofdstukken van Samuel en de Koningen, maar ze kan die woorden nergens vinden. Tenslotte geeft ze het op. Ze zal dit achteraan moeten kijken en stil afwachten hoe de Here die woorden gaat vervullen. En gelijk Maria bergt ze ze in haar hart, uit ervaring wetend dat er op Gods tijd nog nader licht op zal vallen.

Fransje is net bezig de stoelen op een rij te zetten voor het gebruikelijke gebed voor het naar de kerk gaan, als Kee's witte muts boven het heigje naar achter komt zweven. Het gehele gezin heeft daar naar uitgekeken, want Vader vermoedt dat ze reeds vanmorgen komen zal, als ze tenminste geweten heeft dat het avondmaal is.

Stil komt ze den uze in, geeft allen een hand, en gaat bedaard bij een der stoelen staan tot de anderen aanstalten maken er bij neer te knielen.

Het zal een warme dag worden, zegt Kee, als ze na het gebed op Moeders aandringen een kopje thee met een theebeschuitje nuttigt, terwijl ze reeds voor de derde keer het zweet van haar gelaat veegt met een witte zakdoek met een zwarte druppelrand. Ja, antwoordt Vader, dat denkt hij ook. Het kon vandaag wel eens op onweer uitdraaien.

Kee geeft Fransje een zak pepermuntjes met de gebruikelijke vermaning die netjes met de andere guust te verdelen. Dan is het tijd om te vertrekken, daar de eerste kerkgangers reeds voorbij het raam gaan. Moeder moet Fransje, die nog met de pepermuntjes bezig is, aanmanen om op te schieten. Daardoor vergeet hij nog gauw even een glas water te drinken, iets dat hij al de hele morgen van plan was, omdat hij zo'n dorst heeft. Dat komt zeker van dat stukje komijnekaas dat hij bij het ontbijt gegeten heeft, want dat was erg zout. Hij rent Vader en de beide vrouwen achterna tot hij ze ingehaald heeft. Hij zal nog maar een van de pepermuntjes in zijn mond steken, dan voelt hij zijn dorst niet zo. Dat maakt de zaak echter niet beter, maar erger, want weldra heeft hij zijn mond weer vol taaie slijmen, net als gisteren na het eten van de chocolade. Hoe kon hij zo dom zijn om niet gauw even te drinken. Nu zal hij moeten wachten tot ze weer thuis komen na de kerk, want Vader zal er stellig niet op gesteld zijn als hij ergens om een glas water wil gaan vragen.

Vader, Moeder, en Kee lopen over geestelijke dingen te praten. Wist Kee dat het avondmaal was vandaag? wil Moeder weten. Ja, ze had er iets van vernomen, maar daar ze er niet heel zeker van was, had ze zich ook niet degelijk kunnen voorbereiden. Of was die ervaring van gisternamiddag een voorbereiding van 's Heren wege? Ze verbaast er zich in stilte over, hoewel ze er met geen woord over spreekt. Niettemin ontgaat het Vader niet dat ze levendig gesteld is, hetgeen blijkt uit een benijdenswaardige tederheid, die uit al haar woorden spreekt.

In de kerk worden Fransje's ogen meteen getrokken naar de met een smetteloos wit kleed bedekte tafel die tussen de preekstoel en de voorlezerslessenaar opgesteld is. Er staan enige voorwerpen op, hoewel hij die niet zien kan daar die eveneens bedekt zijn met witte doeken, die iemand heel netjes gestreken moet hebben, want de rechte vouwen staan er scherpomlijnd in.

Fransje heeft nog nooit een avondmaal meegemaakt, dus rijzen en meteen hopen vragen in hem op. Maar hij kan die hier niet stellen, want Vader duldt geen gepraat in de kerk, zelfs niet als dat fluisterend geschiedt. Daarom zit hij tegenwoordig ook niet meer tussen Kees en Vader in, maar in het hoekje naast Vader.

Even later gaat de deur van de konsistoriekamer open en treedt de kerkeraad binnen, voorafgegaan door de dominee. Fransje is meteen gefascineerd door diens indrukwekkende verschijning. Het is een lange, magere man, die Fansje al heel oud toeschijnt. Maar het meest opvallend zijn z'n zachte gelaatstrekken en sneeuwwitte haar dat in lange vlokken om zijn voorhoofd en slapen kranst. Fransje zit hem vanuit zijn hoekje stil en eerbiedig gade te slaan, en hij weet zo maar dat hij veel van die vreemde dominee houdt.

Na het zingen en bidden houdt de dominee een korte inleiding tot zijn preek naar aanleiding van zijn tekstwoorden, die te vinden zijn in het voorgelezene hoofdstuk: Openbaringen 22:17 — „En de Geest en de Bruid zeggen: Kom! En die het hoort, zegge: Kom! En die dorst heeft, kome: en die wil, neme het water des levens om niet."

Bij het horen van die woorden kijkt Fransje verbaasd op en is zich opeens weer hevig bewust van zijn grote dorst. Hoewel het de tweede maal is dat deze woorden vanmorgen gelezen worden, heeft Fransje ze de eerste keer niet gehoord, daar het hoofdstuk gelezen werd door de voorlezer, en diens overbekende dreunstem heeft reeds lang geleden opgehouden indruk op hem te maken, en gaat over hem heen als het klagen van de wind. Het is omdat de dominee die woorden heel indrukwekkend en met grote nadruk gelezen heeft dat Fransje gedwongen werd er naar te luisteren. En daar ze hem krachtdadig aan zijn behoefte herinneren, wacht hij gespannen af wat de dominee verder zeggen gaat. Daarom slaat ook de eerste zin van zijn preek als een schicht naar binnen als hij met de deur in huis valt en vraagt:

Zijn er hier nog mensen die dorst—geestelijke dorst — hebben? Dan is hier vanmorgen laving te bekomen, want de Here in Zijn onbegrijpelijke liefde heeft niet alleen water, maar zelfs wijn — brood en wijn verschaft. En nu nodigt Hij thans alle ware hongerigen en dorstigen om te komen eten en drinken.

De dorstigen — want daar gaat het voornamelijk over in de tekst — kunnen hier hun dorst komen lessen aan die Fontein der hoven, die Put der levende wateren, waarmee verwezen wordt naar die dierbare Zone Gods, die zelf aan het kruishout geroepen heeft: Mij dorst! opdat Gods lieve kinderen nooit meer van dorst zouden versmachten.

Misschien zijn er zielen die wel dorst hebben, maar die zich geheel onwaardig achten om aan de tafel des Konings plaats te nemen. Of die misschien aangevallen worden dat het bij hen geen ware dorst is. Of die niet geloven kunnen dat deze uitnodiging ook voor hen zou kunnen zijn. Misschien zijn er zielen die naar meerdere zekerheid zoeken en zuchten, en die maar niet kunnen geloven dat hun namen geschreven zouden kunnen zijn in het boek des levens en des Lams. Dat zijn zielen die met de uitverkiezing overhoop liggen, want die kunnen maar niet geloven dat God hen van eeuwigheid uitverkoren zou hebben. Maar laten zulke zielen dan deze tekstwoorden nog eens nauwkeurig lezen, en dan zullen ze zien dat er hier met geen woord over de uitverkiezing gesproken wordt. Niet, omdat er geen uitverkiezing is, want, Gode zij dank, als die er niet was zou geen sterveling ooit tot God komen. Maar die woorden zijn zo gekozen, door God de Heilige Geest zelf, om geen arme zuchters en zoekers af te schrikken. Er staat eenvoudig: En die wil, kome! Zeker, daarmee wordt geen remonstrantse vrije wil bedoeld, maar een wil die door God zelf gewrocht en gewerkt is, en die herkend kan worden als een altijddurend verlangen, een schreiend heimwee, een uitzien naar God, een dagelijks zuchten: „Och dat Gij de hemelen scheurdet; dat Gij nederkwaamt!"

Welnu, als er hier vanmorgen zulke zielen zijn, dan zegt hij, dominee Kok, hun van Godswege dat er hier een plaatsje voor hen is, dat zij hier mogen women en proeven dat de Here goed is voor een slecht mens, die alles verbeurd en verzondigd heeft, en die niet meer waard is dat de Here ooit naar hem om zou kijken . . . .

Ds. Kok, noch Fransje, weet dat wat hij zo juist gezegd heeft het vierkant tegenovergestelde is van wat ds. Steenhouwer hier een maand of acht geleden heeft staan verkondigen. Trouwens, veel van hetgeen de dominee zegt gaat boven Fransje's bevatting, en telkens dwaalt zijn aandacht naar andere dingen. Maar dan worden zijn blikken weer getrokken naar die vriendelijke ogen, die zachte gebaren, en die indrukwekkende gestalte die daar zo rustig en zo kalm het Woord Gods staat te verkondigen. Het geeft Fransje een blij gevoel hem zo rustig vanuit zijn hoekje gade te kunnen slaan. En onbewust laven die hemelse woorden ook zijn geestelijke dorst tot op zekere hoogte. Maar niet zijn lichamelijke dorst, die door het herhaaldelijk horen van de woorden „dorst" en „water" steeds erger wordt. Hij heeft al geprobeerd die nogmaals met een van Kee's pepermuntjes te blussen, maar hij kreeg weer zoveel taaie slijmen in zijn mond en zo'n walgelijk zoete smaak, dat hij het ding voorzichtig uit zijn mond genomen heeft en in een hoekje naast de bank op de vloer heeft laten vallen.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

WERKZAAMHEID

De verkiezingen, zowel in de Verenigde Staten als in Canada, zijn achter de rug. Wij moeten nu maar afwachten wat er terecht komt van al de beloften, die wij in de laatste maanden hebben gehoord. De ene candidaat wist het nog kleurrijker voor te stellen dan de ander, maar zij wedijverden om de kiezers te vertellen, dat als zij hen de "vote" gaven, er verschillende verrassingen te wachten staan.

Wij raakten er aan gewend. Moderne reclame heeft ons al jarenlang getraind dat wij iets voor niets krijgen. Wat dit betreft heeft de verkiezingscampagne ons niets nieuws gebracht. Wat wordt er al niet in de pers, in radio en t.v. beloofd . . . grote sommen gelds, kleuren t.v., auto's, gratis vacanties . . . u kunt het allemaal krijgen en u behoeft het niet te verdienen.

Natuurlijk, als wij er goed bij nadenken weten wij wel beter. Wij weten wel dat je niets voor niets krijgt. Maar toch, heimelijk leeft in ons allen wel de begeerte om iets voor niets te krijgen. En dat weten de reclame mensen heel goed. Daar haken zij op in. U kunt de eerste de beste grocery-store of chain-store in lopen en u zult er verschillende labels vinden met het woord "free" er op.

Aan die menselijke begeerte om iets voor niets te krijgen schijnt zelfs het evangelie toe te geven. Jesaja spreekt er immers van; "komt, koopt zonder geld en zonder prijs wijn en melk." (55:1). Dit schijnt een uitnemende tekst te zijn voor "Evangelism Thrust". Je kunt het de mensen zo maar aanbieden, het kost ze niets, ze kunnen het krijgen zonder prijs, en zonder geld.

Toch heeft die medaille een keerzijde. De apostel Paulus schreef aan de Philippenzen (2:12) "Daarom . . . blijft . . . uw behoudenis bewerken met vreze en beven." Dat is een ander geluid. Wij kunnen zeggen, dat er reden was om dit te schrijven. De Philippenzen hadden Joodse dwaalleraars met hun wettische prediking te weerstaan, er waren anderen die zedelijke losbandigheid aanprezen, er was geen eenheid in de gemeente door gebrek aan liefde, ootmoed en zelfverloochening. Maar dit alles neemt toch niet weg, dat Paulus eigenlijk zegt: mensen je moet er zelf iets aan doen, je moet je behoudenis bewerken.

Dat klinkt misschien niet erg gereformeerd. In de kerken van de Reformatie wordt de "vrije gunst geroemd." En terecht. Maar Paulus zegt het dan toch maar. En wat Paulus aan de Philippenzen schreef, geldt ook voor ons.

Ons bedreigt het gevaar van "brainwashing" door de moderne reclame techniek. Grote sommen gelds en prachtige geschenken of een kostbare vacantie worden ons zo maar in de schoot geworpen. Ons wordt geleerd passief te zijn. Maar de bijbel roept ons op tot activiteit. Zeker, het is God "die om zijn welbehagen zowel het willen als het werken in u werkt", maar Paulus legt er toch wel sterke nadruk op, dat wij onze behoudenis moeten bewerken. De dienst aan God en ons behoud vergt een voortdurende werkzaamheid van ons geloof om vast te houden wat God beloofd heeft, alle verleiding en alle verkeerde neigingen ten spijt.

D.F.

IN MEMORIAM
Ds. F. GUILLAUME

Je schrikt, je ziet een advertentie staan;
Een mens, een verre vriend, is heengegaan.
Je kende hem, je hield van hem, en nu is hij niet meer;
Hij is verlost, voor Eeuwig bij de Heer.

Wat heeft hij veel gedaan voor kerk en land;
Je las geschriften van hem in de krant;
Hij was getrouw, in al zijn weg en werk;
Hij maakte door zijn woord een ander sterk.

God riep hem onverwacht tot heerlijkheid;
Van aardse zorgen is hij nu bevrijd.
Er is een Troost voor hen die achterbleven,
"God is nabij", Hij zal u vrede geven.

Eens komt de tijd dat wij ook moeten sterven;
Maar Christus kwam om vrede te verwerven.
We mogen jubelend de hemel binnen gaan,
Om met de heil'gen voor Gods troon te staan.

O, wat een troost; we zien elkander weer
In eeuwigheid; voor altijd bij de Heer.
Nu nog verdriet, maar straks een eeuwig juichen
Voor hen die zich nu biddend willen buigen!

Gay Steiginga
Peterborough

BOEKBESPREKING

Dr. C. Rijnsdorp:
WIJ zijn de Vaders! — kanttekeningen bij een overgangssituatie.
J. H. Kok, B.V., Kampen 1972.
Gereceneerd door Bruce Bokhout

Deze paperback probeert in een 29-tal min of meer samenhangende opstellen de lezer bij te brengen dat wij niet slechts de **nakomelingen** van de Vaders, zijn, maar dat wij, op ònze beurt, ook weer de plaats van de "Vaders" zullen innemen ten opzichte van de nieuwe generaties die nà ons komen. Wat wij doen of nalaten zal op zijn beurt beslissend zijn voor komende geslachten. En daarom moet onze blik niet alleen krampachtig op een té geidealiseerd verleden, maar moedig op een onzekere, maar nog steeds te kneden toekomst gericht zijn.

Het is een interessant boekje geworden, want Rijnsdorp is géén dominée (hij is een letterkundige), hij is niet "links" en hij is niet jong meer. Nochtans is hij verre van ingenomen met wat hij rondom zich ziet en meemaakt. Hij stelt zich kritisch op tegen dat geidealiseerd verleden en citeert daarbij het gedicht van de Schoolmeester (= Gerrit van de Linde, 1808-1858) "VOOR- en NAGESLACHT":

VOORGESLACHT

Ruige borst en breede schouders
Leeuwenhart en aad'lersoog
Rijzig kroost van reuzenouders
Vorst'lijk zaad, in adel hoog:
Vol van bouw en moed en kracht,
Onvergeetbaar vóórgeslacht.

NAGESLACHT

B'eeke kind'ren, kranke moeders
Neven met een breukband aan,
Scheele zusters, bochelbroeders,
Vaders, die uit kuchen gaan,
Ramm-lend vee, met kwik bevracht,
Macht'loos, miss'lijk nágeslacht.

Rijnsdorp is het met de strekking van dit gedicht: "het-nieuwe-is-altijd-inferieur-ten-opzichte-van het-verleden-en-daarom-is-conserveren-het-enig-mogelijke" (hij noemt het "kerkelijk classicisme") helemaal niet eens. Integendeel, het oude (Statenbijbel, de Drie Formulieren van Enigheid en de Dordtse Kerkorde) zijn in de loop der eeuwen zó sacraal geworden dat "heilig" hier hetzelfde betekent als "dood". En Rijnsdorp merkt hierbij grimmig op: een lijk kan men nog een tijdlang in processie ronddragen, maar daarmee wordt het niet tot leven gewekt. Helaas, men durft evenwel niet onder de lijkkist vandaan te stappen uit vrees dat er ongelukken zullen gebeuren. Rijnsdorp is dat hele Babel van theologisch gebabbel moede. Wij moeten geen kerk hébben, maar een **kerk zijn**!, zo roept hij uit. "Reformatie" is een verbleekte term geworden, de situatie schreeuwt om **regeneratie**. Maar ondertussen sleept de kerkelijkelijke praktijk zich voort, van synode tot synode, van twist tot twist, van praat tot praat, van scheuring tot scheuring.

Rijnsdorp ziet de "verontrusten" als een exponent van dat kerkelijk classicisme, maar merkt daarbij onmiddellijk op dat men op de linkervleugel inderdaad verwatering en afval ziet. Hij signaleert ook een **derde** groep: de **evangelisch radicalen**. Ze worden door de behoudenden graag links genoemd, maar ten onrechte. De radicalen willen terug tot de bronnen van het christelijk leven, tot Christus en de apostelen. Alle hoogkerkelijkheid wordt afgewezen. Deze derde kring staat het meest open voor de grote wereldproblemen, maar loopt ook de meeste kans door humanitaire en revolutionaire stromingen te worden meegenomen, gewoonweg omdat deze stroming in de bestaande kerkinstituten te weinig steun vindt. En Rijnsdorp merkt profetisch op: ALS DE EVANGELISCH RADICALEN AAN LINKS VERVALLEN, DAN IS DAT DE SCHULD VAN RECHTS.

Het boekje is het lezen waard. Het is de stem van de gewone man, die er het zijne van zegt, en die duidelijk zijn buik vòl heeft van de bestaande, vastgeroeste en zich daardoor als maar voortzettende situatie. Hij wil die beweeglijkheid weer, die het voorgeslacht ten tijde van de reformatie zo treffend aan de dag legde en die daarna, als in een conservenblikje, ingeblikt is met een pakkend etiket, dat de inhoud gloedvol beschrijft, maar niet laat zien.

En de vraag rijst: wàt wil ònze generatie zijn: vóórgeslacht, nàgeslacht, of **beide**?

NEDERLANDSE UITGAVEN VAN "EVANGELISM THRUST"

Het boekje "Called to Serve", dat als studiebook dienst doet bij de voorbereiding van "Evangelism Thrust" is thans ook in gestencilde vorm beschikbaar in de Nederlandse taal. De vragenlijsten voor de gemeente (Congregational questionnaires) zijn eveneens in het Nederlands vertaald.

Degenen, die hiervoor belangstelling hebben kunnen zowel het vertaalde boekje (50¢ per exemplaar) als de vertaalde vragenlijst verkrijgen bij Rev. P. Borgdorff, 48 Agincourt Gardens, London 42, Ont.

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(c) of in termijnen door middel van het maandelijkse spaarplan waar u spaart of investeert.

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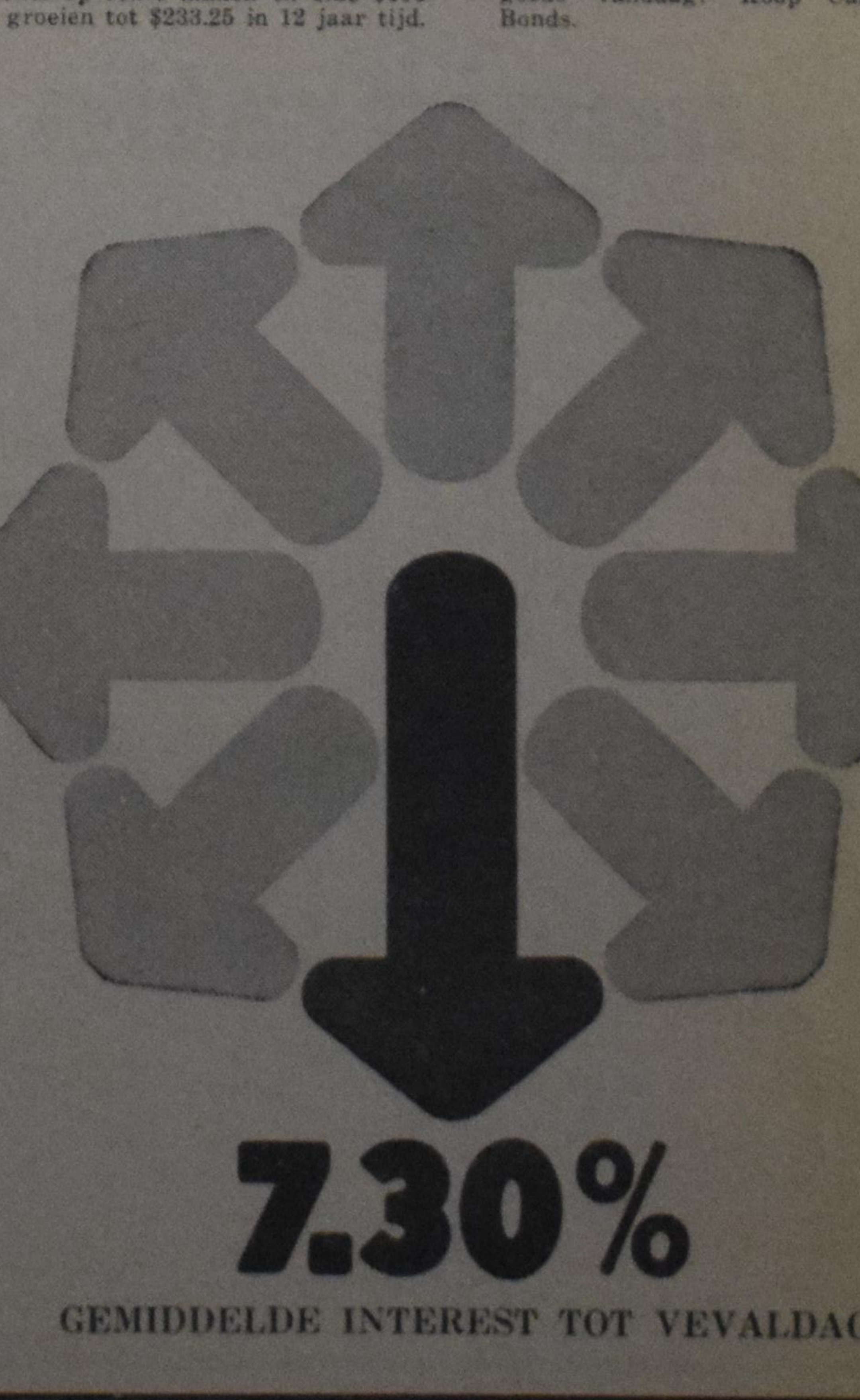

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GEMIDDELDE INTEREST TOT VEVALDAG

IN HOLLAND STAAT EEN HUIS

Daar woont uw Vader, uw Moeder . . . Stuur met Kerstmis zeker aan hén een attentie. U kunt immers hun levensvreugde sterk verhogen door hen eens 'n enkele keer iets tastbaars te doen toekomen. De Stichting "HOLLAND'S FEESTPAKKET" verzorgt dat voor u tot in de puntjes en met uitsluitend eerste klas artikelen. Informeert u maar eens bij kennissen, die al eens eerder bestelden.
Voor Kerstmis is er het speciale Kerstpakket. Daarnaast zijn er nog twee andere geschenkpakketten, die het gehele jaar door bezorgd kunnen worden.

KERSTPAKKET: de historische kerstkrans, gevuld met de fijnste amandelspijs — blikje echte rode zalm — flacon natuurzuivere druivensap, muskaat — doos coffee-bonbons, zeer apart — pakje Engelse thee van Lyons — blik heldere ossestaartsoep — doos verfijnde kaas-cups uit de banketbakkers-oven — half blik perziken — ook een blikje ananas — kerstklokkendoos met chocolade kerstkransjes — twee goudkuipjes kaas — blik kip in gelei, zonder been — originele Deventer kruidkoek — leuke aanbiedingskaart met uw beste wensen.
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VAN DOMINEES EN GEMEENTEN

door JOHN DE HAAS

(28)

De Gereformeerde Kerken in Hersteld Verband

In de "Jong - Gereformeerde Bew ging" die in de jaren van de Eerste Wereldoorlog en daarna zich liet gelden, waren reeds spoedig verschillende stromingen te ond rscheiden. Dat laat zich verstaan. In het begin was de beweging tamelijk vaag, men wist nog niet precies wat men wilde, het was allemaal nogal negatief. En dan komt d. een met dit idee en een ander met wat anders.

Zo was er ook een vleugel, die nogal radicaal was. Tamelijk robust sprak men zich uit over verschillende zak n. Men wilde b.v. openstaan voor toenadering tot andere kerkformaties, met name tot de Nederlandse H rvormde Kerk. Nu was contact met mensen uit deze Kerk niet nieuw. In verschillende organisaties als Chr. Barmhartigheid, Nederl. Bijbelgenootschap, onderwijs en politiek werkte men met elkander samen, doch er waren er, die verder wilden gaan. En zo kwam Ds. Netelenbos van Middelburg er toe om te gaan preken in en Hervormde kerkienst te 's Gravenhage.

Nu is zoiets tegenwoordig schering en inslag in de Gereformeerde Kerken - synodaal in Nederland. Hervormde predikanten preken tegenwoordig in Gereformeerde k rken en vica versa. Er zijn reeds plaatsen, waar de Gereformeerde Kerk - synodaal en de Nederl. Hervormde gezamenlijk een predikant hebben beroepen en nu gezamenlijk bezitten.

Maar in die tijd kon dit niet en mocht dit ook niet. We moeten ni t vergeten, dat velen van de eerste generatie der Doleantiepredikanten nog in leven waren, zij het dan dat de meest n reeds emeritus waren. Ook een man als Prof. Dr. Mr. D. P. D. Fabius was er nog; deze had in 1886 behoord tot de ouderlingen, die toen te Amsterdam waren geschorst, en hij sprak nooit van het Nederl. Hervormd Kerkgenootschap, doch altijd van het Hervormd genootschap!

In een vorig artikel is reeds gememoreerd, dat Ds Netelenbos in 1920 werd afgezet. Doch er waren er velen in de Gereformeerde Kerken, die het met deze afzetting lang niets eens waren. Zij meenden, dat de tijd was gekomen om de ramen van de kerk wijd open te zetten en dat er zoveel als maar mogelijk was contacten moesten worden gelegd met de Hervormde broeders. Zo waren er Gereformeerde studenten aan de V.U., die lid werden van de Ned. Chr. Studentenvereniging, wat in die dagen iets ongehoords was.

Een van de predikanten, die vooraan stond in de "Jong-Gereformeerde Beweging" was Dr. J. G. Geelkerken, predikant te Amsterdam - Zuid. Hij was altijd al een "buitenbeentje" gew est. Als jong student was hij reeds lid van de N.C.S.V. en werd later zelfs voorzitter van deze organisatie. Toen hij predikant was te Amsterdam, was hij de enige, die een toga droeg: ook al zo iets vreemds: dat deed men niet in die dagen, zeker niet in Amsterdam. Het was bekend, dat de oude Kuyper zeer pro-Duits was in de eerste wereldoorlog en van de weeromstuit waren zijn discipelen het ook. Maar Geelkerken was de enige dominee in groot - Amsterdam, die pro-Engels was.

En daarbij was hij iemand, die geen blad voor de mond nam. De synode van Leeuwarden, die Ds. Netelenbos had afgezet, publiceerde een kanselboodschap, die op een bepaalde Zondag moest worden afgelezen. Geelkerken moest dit ook doen. Hij deed het, doch liet onmiddellijk na de voorlezing zingen Psalm 79:4: "Gedenk niet meer aan 't kwaad dat wij bedreven, Onz' euveldaan word' ons uit gunst verg ven." Direct daarna sprak hij: "Geliefden, nu niet langer voor U staand als uitvoerder van een kerkeraadsbesluit of vervuller van synodale wensen, maar alleen en uitsluitend als dienaar van Christus, die U Zijn Woord, Zijn Getuig nis, Gods Woord gaat prediken, noem ik u als tekst" en toen hield hij de preek, die later in druk is verschenen onder de titel "Machteloosh id en krachtsontplooiing". Het is te begrijpen, dat dit geval heel wat deining heeft veroorzaakt en in de kerkelijke pers h el wat stof tot schrijven heeft opgeleverd.

Het werd toen echter reeds duidelijk, dat Geelkerken in een conflict zou komen. Dit is dan ook in 1924 gebeurd. Hij zei toen in een preek, die hij 23 Maart in de Schinkelkerk hield, dat de mogelijkheid niet uigesloten moest worden geacht, dat het verhaal van het spreken der slang in het Paradijs tot Eva in symbolische inkleding tot ons is gekomen.

Om deze uitdrukking werd hij door een zekere broeder Marinus, lid der Geref. Kerk van Amsterdam-Zuid bij kerkeraad aangeklaagd van onrechtzinnigheid. Dit college wees de aanklacht echter af, daar zij d ze woorden niet in strijd achtte te zijn met Schrift of Belijdenis. De zaak kwam daarna op de Classis Amsterdam en vervolgens op de Particuliere Synode van Noord-Holland. De algemene opinie was echter, en dat is later wel bevestigd geworden, dat er anderen achter deze aanklacht waren die de eenvoudige Marinus alleen maar hebben gebruikt om de zaak aan het rollen te krijgen. Deze hele geschiedenis had een sterk persoonlijk element wat zo vaak in zulke kwesti s het geval is. Men kan dikwijls de zaken niet van de personen scheiden en worden de discussies daardoor vertroebeld.

Geelkerken was ook niet bevreesd, om tegenover kerkelijke vergaderingen te staan met een eigen mening. Hij was militant in zijn optreden en daarbij erg onbuigzaam.

Als we nu de zaak zelve bezien, de aanklachten, die er tegen hem en later tegen degenen die met hem eens geestes waren, werden ingebracht, dan moeten we tot de conclusie komen, dat deze aanklachten inderdaad gegrond waren. Hier *was* inderdaad aantasting van het gezag der Heilige Schrift, en dat is ook in de discussies op de Generale Synode van Assen, die begin 1926 bijeenkwam, duidelijk gebleken. Met de grootste e nparigheid is dit dan ook door deze synode uitg sproken en de conclusie was, dat Dr. Geelkerken moest worden geschorst. Deze synode heeft de schorsing toen uitgesproken en omdat de predikant zich hieraan niet onderwierp, en in zijn gemeente bleef prediken — de grote meerderheid van zijn kerkeraad stond achter hem — hem enige dagen later van zijn dienst afgezet. En teg lijkertijd werd de hele kerkeraad van de Gereformeerde Kerk van Amsterdam-Zuid door de synode afgezet.

Natuurlijk erkende deze kerkeraad die afzetting ni t, hij bleef zichzelf beschouwen als de wettige kerkeraad van Amsterdam-Zuid. De minderheid van de kerkeraad, met de andere predikant van Amsterdam - Zuid, Ds. S. van Dijken (toen juist emeritus geworden) bleef in het kerkverband der Geref. Kerken, en zo noemde de k rkeraad-Geelkerken zich van toen af aan de Geref. Kerk in Hersteld Verband. Men wilde daarmee zeggen: "De Synode heeft door haar uitspraken het kerkv rband verbroken, wij hebben het weder hersteld".

Spoedig kwamen er meer van zulke kerken. De uitspraken van de synode waren aan de k rken toegezonden en van elke ambtsdrager werd verwacht, dat hij hiermede zou instemmen. Verscheiden predikanten konden dat niet. In totaal zijn er in die dagen nog twaalf predikanten geweest, die zich bij het "Hersteld Verband" zoals het in het kort werd genoemd, hebben gevoegd. Bekende persoonlijkheden waren er bij, o.a. Ds. J. J. Buskes, di in latere jaren als man van "Kerk en Vrede" en als politicus in de Christelijk-Democratische Unie zich bekendheid heeft verworven. Ook behoorde tot het Hersteld Verband de bekende Ds. H. Hasper, die zovele psalmen en geestelijke liederen heeft gedicht.

(Wordt vervolgd)

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J. Mens — Meester Rembrandt	6.75
A. M. De Moor-Ringlada — 'tLichtschip en 't Haventje	5.30
" Uitzicht op morgen (familie roman)	5.65
" Vrouwen als U en ik	3.60
" Romana	4.10
" Verlangen naar de horizon	4.10
" Moeder Ditta	3.35
" Het leven gaat verder	3.35
C. Nord — Ik waag het met jouw	3.85
K. Norel — Met volle kracht vooruit	5.25
" Prinsessen krijgen kinderen	4.35
(Royal family)	
" Het kopstuk Hilbert	4.20
(van scharrelaar tot reder)	
" Wanty	4.55
" Water wind en vuur (Texel)	4.40
" Politie te water (Rotterdam)	4.10
" S.O.S. Omnibus	4.55
H. J. van Nijnatten Doffignies — Wendelien	5.25
" Moeder Geerte (Omnibus)	5.90
" Het stenen bakbeest	4.95
(vervolg op Moeder Geerte)	
M. Van Nuis — Amaryllis en het atoom	3.30
A. Oostenbroek — Nu geen tranen meer	3.20
" De Eykenhof	3.85
" Geslacht van Marke (familie roman)	7.25
" Twee donker	4.85
" Dageraad trilogie: Leven begon opnieuw ..	6.50
" Het Oever	3.95
" Zij zoeken de vrede	3.15
" De verte roept	4.10
" Geef ons het wachtwoord	4.10
" Dwaaltocht naar het geluk	4.10
A. Oosterbroek-Dutschun — Romance in Drievoud:	6.50
Hart tegen hart	
Kruishoeve	
Tante Johanna	
J. Overduin — Tragedie in Toulouze	3.90
S. Pairault — Desiree in de hoofdrol	3.75
" Komplot om Desiree	3.40
L. Penning — Vrijheids Omnibus	5.25
C. Risseeuw — Familie Leenhouts	5.40
M. van Rysdyk — Angst was mijn gast	3.40
" Vlammen aan de horizon	3.95
M. van 'tSandt — Met lege handen	3.45
" Vrouwen om Victor	3.75
" Geen zon zonder schaduw	3.30
M. Toonder — Klei, zout en water	4.60
R. Valkenburg — Oranje Overal	4.60
J. Visser-Roosendaal — Er was eens	4.65
" Hertekop	4.65
" Alles op zijn tijd	4.65
" Zomaar een vrouw	4.65
J. deVries — De jeugd op eigen wieken	3.10
" Maartje de Wit	3.10
" Maartje vraagt de aandacht	3.10
" Maartje ziet spoken	3.10
" Maartje en Maartje	3.10
" Maartje in de praktijk	3.10
J. Wind — Jenneke	4.45
D. Winsemius — Liefde op de hoefslag	3.85
D. Winsemius — Elke dag telt mee	3.60
G. Wienenbeek — Wel, Annemarieke	3.30
S. P. Winter — Moeder, waar ben je?	3.55

Believe it or . . .

(Continued from page 4)

well - deserved disappointment awaits you.

But if you look for people you will find them. You will see words arranged like the people on the mount listening to Jesus' words: sitting, standing, and leaning. You will see words grouped like an outdoors gathering in London's Hyde Park, listening to a speaker.

These poetic groupings say something, each in their own way. They retell what you have learned. "I believe . . ." In such a colorful crowd of people from every tribe and nation you don't expect too many who are dressed up as if they are going to their own wedding. The words, like people, come as-they-are to say what they believe.

They talk **about God, the Creator, about God With Us, about Bridging the Gap, about Death, about Death and Life, about Flying High, about Judgment, about Comfort, about the Church, about Pardon, about Our Flesh, about Eternal Life.**

Believe it or . . . ends as it begins: with an affirmation of the Christian faith, with a metrical rendition of the Apostle's Creed, for which Frank J. P. DeVries wrote the music.

I must admit that I don't know much about music, but it has much in common with poetry, and the marriage of the two has enabled Christians throughout the centuries to express their joys and hopes, their beliefs and discouragements. In **Believe it or . . .** you have a version you can sing in church, at home with a guitar, or whereever you are vocally — as a Calvin College student did in the coffee shop when he first saw the music.

The book's poetry is really one long prose-poem with fine and rough edges, contrasted like polished steel and driftwood. Everyone, whether he thinks he understands poetry or not, can read it with benefit, be inspired by it, and thank God for it. This is not the work of an artist speaking to artists, but of a Christian talking to whoever wants to hear what keeps him and the church of all ages going in this world now.

A high contrast has also been created by the use of drawings with black overtones on the right-hand pages. Matt Cupido is responsible for the illustration.

The barbed cross on the cover gives a hint as to the little hooks that are part of the Christian life. You and I may get speared by the words or the pictures in this booklet, because the words of the poems hit target with us. But they don't bleed us to death. They comfort us in our hope. They reassure us in our faith. They inspire us to wear our creed not like the same-old, hand-me-down coat, but like one we may be proud of. In that creed we can see ourselves mirrored time and again. Like the gabardine raincoat, we want to wear it wherever we go.

The book is published by Shalom Productions, P.O. Box 3170, Vancouver, British Columbia, at $1.45, a price you can afford. This is the first book coming from this new production company, and Canada may be proud of having a publisher who produces the kind of literature that unites.

Frankly, I cannot think of any place this little booklet does not belong (except the waste basket). What a tremendous potential in the Evangelism Thrust program in which most churches are now engaged. If local churches make a point of getting a copy of this booklet on the table of every doctor's office, hundreds of people will be confronted with the faith. And what of gifts to new confessing members, or from one person to a friend, a fellow worker, or a relative?

With this little booklet as a starter, you really have something to talk about: the very heart of the Christian faith.

HI NEIGHBOURS!

It is many weeks since the old Indian weather prophet in Alberta forecast snow in September, which would stay. He was not entirely correct although our Western provinces have had an early snow fall this year. In other parts of Canada frost was late in coming so it was possible to enjoy Autumn flowers for a longer period this year.

But now soon we will all be raking leaves, making sure our car has a good supply of anti-freeze and the root-cellar is full, or is that day gone?

We returned to standard time and long evenings are with us again. Then it seems as though we shut out the world around us early in the evening and for many families life becomes more interesting.

There are many things to do now which somehow were not done during summer months.

Not long ago I spoke to a man who had retired a few years ago and who is enjoying his long winter evenings with his hobby of stamp-collecting.

Hobbies are the current interest of most of us these days. It is fascinating to read the accounts of folks who keep busy at unusual occupations. Courses are offered in every city today to become more adept at creative skills we have often dreamed about.

If you have lately visited an arts and crafts exhibition you will understand what I mean. It is a blessing that so many people have developed an interesting hobby which can keep them active, enjoying life and remaining useful after retirement.

Now that for many citizens retirement comes at an early age, it is necessary to give this serious consideration.

There are people of course who were able to invest their savings wisely and are now fortunate enough to travel to the many exciting and beautiful places of the world. Yet not everyone has been able to save as much as he would have liked, and for these people there must be a different type of activity waiting. I enjoy reading about the many ways in which people find enjoyment and fulfilment in the later years of life.

We have had some very good examples of Canadians who remained active, influential and interested in living. Sir William Mulock was among these. He was a great Canadian educationist. He started as a politician — he was Canada's first labor minister and as postmaster-general persuaded the Commonwealth to adopt penny postage. He served as chief justice of the Ontario exchequer and appeal courts from 1905-1936. He became senator of the University of Toronto at 30. His chief interest lay in education and he was responsible for bringing Victoria, Wycliffe, Knox and St. Michael's Colleges into the University. He was chancellor from 1924 until he died in 1944 at the age of 100.

Another Canadian who was not discouraged by age was Miss Emily Carr. She was one of Canada's most original and greatest artists. Born in Victoria, B.C. in 1871, she studied art in San Francisco, London and Paris, but on her return became interested in simple Indian Villages. Her pictures were not well received at first, but in 1920 they began to attract notice and in 1927 an exhibition of her West Coast landscapes appeared in the National Gallery at Ottawa. She turned to writing and won a Governor-General's prize before she died in 1945 at the age of 74. Her paintings are now more popular than ever as is so often the case.

Another Canadian artist, but who received fame during his lifetime was A. Y. Jackson. He was born in 1882 in Montreal and at 23 went to study in Paris, then returned to Canada and after service in World War I joined "the Group of Seven". These were artists who wanted to paint their own country in their own way; they won renown by going out in canoes and tents to capture the bold contours and fresh colours of Georgian Bay, the Laurentians and the Rockies. A. Y. Jackson was still painting at 80 years of age in his home in Ottawa.

These people became well known but the names of hundreds could be added who were not heard of beyond their small neighbourhood perhaps but who contribute a great deal to the life of the community and their own fulfilment.

Recently I read an interesting story of an association of former American Airlines Pilots, who call themselves "the Grey Eagles". It was started by 11 men, who had flown since 1920, when it took raw nerve and courage to do coast to coast flying in open cockpits.

They were now retired and chanced to meet at a convention of airline stewardesses, no longer with the airlines. The pilots were envious of the happy group once more together, talking of familiar experiences.

They decided to form their own group, adopted their unique name and today more than 800 retired pilots are members.

The aim of the group was not only to get together to swap tales of the past, but to share retirement experiences and learn from each other. "There is a great pool of talent and skill for use of others" says Captain Paul Carpenter, president, and 71 yrs. of age.

One of the members, a captain Dinty Moore, bought a sailing yacht when he retired. He had always yearned for the smell of the sea and now together with his wife, invites paying guests to cruis among the ports of the Mediterranean Sea. He has made 372 ocean crossings.

Captain Cecil Hefner speaks to school groups, service clubs, and others interested in any aspect of aviation.

(Continued on page 12)

FROM THE DESK OF REV. J. D. TANGELDER

Many Christians see education (and everything else) through the Bible and not the Bible through education. Our philosophy of life is built on God's Word and not on man's autonomous reason. We want to confess that Jesus Christ is Lord and try to relate all of our activity to the Lordship of Christ.

The late Governor General, the Rt. Hon. Vincent Massey, stated: "The essential ingredient of a world-view is a concept that integrates, gives meaning and identity to, all other aspects of experience." We believe that the integrating principle in education is Collossians 1: 16-17: "For by him (Christ) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things and by him all things consist." We are also mindful of these words: "Whatsoever ye do, do all to the glory of God." (I Cor. 10:31) Christian education" is the integrating process of making known what God's truth is, not only in Bible studies, but also in every subject of the school and college curriculum." Thus at the basis of Christian education is the Christian world and life view. We see man as the creation of God, finite, limited and not autonomous. We confess that as far as the Bible is concerned children belong to the parents and that they are responsible for the total upbringing of their children, including the education they receive at day schools. Shouldn't the parents rights be maintained and honoured in giving them a choice of education consistent with their philosophy of life? Parents should be able to send their children to the school of their choice without being penalized for this financially. There should be a pluralism in education. Incidently, this parental right is also recognized in Section 26 (3) of the United Nations Universal Declaration of Human Rights: "Parents have a prior right to choose the kind of education that be given to their children."

Rev. Geoffrey Shaw of St. John's Newfoundland said in his paper on Christian Education in Canada presented to the national convention of the Evangelical Fellowship of Canada: "'Non-religious' education, 'neutral' education, is thus a fallacy, a contradiction in terms; not merely a mistake — it is an impossibility. All education is religiously partisan, prejudiced, sectarian — whether, for example, towards Christianity, or Islam, or secular humanism, or ethical culture, or Nazism, or Communism, or towards any other ideological philosophy. Indeed, all men are religiously 'biased' — and in one sense it can be said that the real quest of life is to discover the true 'bias'. Not everyone realizes this perhaps. One recalls the famous conjugation of the irregular verb, 'I believe the obvious: you are prejudiced; he is a bigot.' However that may be, so far as education is concerned, whether the schools are denominational, governmental, private, or other, the question is never, 'Shall our children receive religious education in school?' They cannot avoid receiving religious education. The question rather is, 'What kind of religious education shall our children receive in school?'"

A secularist has his view of education. But I want to look at education through the Bible and have my children's education based on a Christian world and life view. This should be possible without any strings attached in this society that claims to honour pluralism.

THE WORLD AROUND US

Political Soldiers

According to one definition of military honour, the professional soldier is "above politics" in domestic affairs. Most people in the Western World accept the view that the soldier is a civil servant in uniform and as such is loyal to whatever government happens to be in power without trying to influence the policies of that government. That this does not always happen, and that this has not always happened in the past is well known. One only has to read Gordon Craig, *The Politics Of the Prussian Army* to find out how much the German army influenced the government and to what large extent it was responsible for the outbreak of World War I.

That the military plays more than a military role in countries that have recently become independent is rather obvious from the numerous coups that have taken place in Africa in the last decade or so. Libya and Uganda are the best know examples today of military dictatorships, but a few years ago it was the war in Biafra that held everyone's attention, and the examples can be extended. In the USSR the communist party leaders are very much aware of the potential power a high placed officer can wield in the political arena and they are very wary of any general or admiral who becomes too popular. It was for that reason that certain Russian Field Marshalls suddenly dropped from public view after the Second World War. The political leaders were not taking any chances that the military might try to take over the country.

In the more stable western democracies there has been little fear that senior officers would get so involved in the politics of their country that they would consider taking the power in their own hands. The film, "Seven Days in May", and the book of the same name, dealt with this topic, but reality has never been quite that serious. Even during the Korean War, when President Truman removed the very popular General MacArthur from his command, was there no hint that the military would attempt to take over the civilian government. That is not to say, however, that modern armies are "above politics" in the above mentioned sense. But it is only in countries with large armies in relation to the general population that the political soldiers are able to play a role of importance. In the United States this possibility exists.

In the early sixties, the majority of officers in the United States were men who had fought in the Korean War or World War II and they maintained the traditional values of a soldier. National security, honour, obedience, the United States must make the world safe for democracy, were all concepts firmly adhered to by these men. If one reads such books as S. P. Huntington, *The Soldier and the State*, and Morris Janowitz, *The Professional Soldier*, one gets a good impression of these old-time soldiers. They were largely middle class, many of them came from traditional military families, most were convinced that the United States could do no wrong, a belief that was strengthened through their education in the military colleges. Almost all supported the various groups in the United States who insisted that the Cold War be continued.

The last few years have seen a change in the U.S. armed forces. Most of the senior officers are still of the above mentioned type, but many of the younger officers are now a very different kind of person. Most of them have at least one tour in Vietnam behind them and this new kind of war for which they were not prepared, nor adequately trained has influenced them greatly. The soldier there was not only expected to be a killer, as his profession entails, but also a diplomat, missionary, and social worker. One day he was asked to kill and the next day to put the pieces back together. The fact that the war in Vietnam has not shown any signs of reaching a solution, regardless of the application of U.S. military power may be rationalized by the 'old-type' professional soldier in terms of complexities of revolutionary wars and political-social factors. For the younger officers, however, sensitive to domestic U.S. environment and the changing orientation of domestic politics, the war smacks of inefficiency, ineffectiveness, and immorality. Many younger officers have come to doubt the U.S. efficacy of strategy and tactics, as well as the political motives that started them on this role a long time ago but which is still continued today. With this doubt has come a critical examination of the rigid hierarchical structure within the rank system, but also the blind acceptance of political doctrines.

Many of the younger officers have not come through the military colleges and they have been much more influenced by campus anti-war demonstrations, raiding of ROTC offices, and left-wing doctrines of U.S. Imperialism, subjugation, etc. The young officers, therefore are not likely to accept the views of their senior counterparts, are not nearly as eager to support the Nixon Administration because it stands for a strong America while McGovern is preaching the doctrine of reducing military expenditures. There is thus a split in the officer corps and it does not stand as one solid unit anymore in its demands for more weapons and more money.

This comes at a time when the military expenditures are not only under attack by the left-wing in America, and by the McGovern camp, but also by Congress. Now that the question has been debated for several years in virtually every circle, military expenditures will not be a matter of course anymore. The military will have to fight for its share of the tax dollar the same as other institutions. And this calls for political manipulations and political alliances in the customary style. The military will have to develop political orientations, perspectives and communications associated with political institutions.

For the senior officers this is a difficult thing to do because they are not used to it. Under normal conditions the junior officers would be more inclined to play this role because they would be more politically aware. But now the junior officers do not have the same ideals and goals as their seniors and therefore are not very eager to become politically active for a cause they are not sure about, or may not believe in.

If Nixon wins reelection (this article is written before the election) the senior officers will not have to worry too much because there will be enough politicians who think like them to fight their political battles for them. But if McGovern is elected, the situation could become quite different. The "big brass" will have to fight for its money and there might just be a chance that the junior officers will side with McGovern and work with him to radically change the make-up and goals of the United States armed forces.

J. J. Bout

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—

For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

We thank God for the birth of our first child

MARIA CHRISTINE

A healthy daughter, born Sept. 24.

Simon and Mary Beldman

255 George St.,
Belleville, Ont.

De 4 de November, 1972, hopen wij met onze 8 kinderen, 6 schoonzoons, één schoondochter, 24 kleinkinderen en 2 achter-kleinkinderen, het feit te herdenken dat de Heere ons 45 gelukkige huwelijksjaren heeft geschonken.

JOHN DYKSTRA
en
ANNA DYKSTRA
— Stuivenwold

9821 S. Turner Ave.,
Evergreen Park, Ill.,
60642, U.S.A.

The Lord willing, November 13, 1972 we hope to celebrate with our parents and grandparents

MATTHYS & NEELTJE MAAS
(nee Vande Berg)

their 30th wedding anniversary.

We pray that the Lord will continue to bless them in the years to come.

Their children:
Evelyn & Eddy Eggengoor
Betty Ann, Nancy, Mark, Caroline
Mary & Bill Knight
Marlene, Teresa
Gary & Mary Maas
Tanya, Kevin
Bruce & Ada Maas
Miranda, Jennifer
Tex & Dorothy Maas
John Maas
Arend Maas

"Praise the Lord. O give thanks unto the Lord; for he is good, for his mercy endureth forever."
Ps. 106, Vs. 1

25 Fran Dr.,
Woodbridge, Ont.

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it gives you a lot to smile about.

Thankful to the Lord and with much happiness, we hope to celebrate on Nov. 12, 1972, the 25th wedding anniversary of our dear parents and grandparents

JACOB VANDER HOEK
and
PETRONELLA C. VANDER HOEK
(nee VAN WYK)

Their children:
Jenny and John Feddema
Barbara, Jeffery
Kerwood, Ont.
John, Sydney, Adrian, Jake, Albert

26 Bella St.,
Strathroy, Ont.

Open house will be held at the Pinetree Restaurant, Strathroy from 8:00 p.m. until 10:00 p.m. on Monday, Nov. 13, 1972.

In vast geloofsvertrouwen is na een kortstondige ziekte op de leeftijd van 58 jaar van ons heengegaan onze lieve zwager en oom.

BEREND HOEKSTRA

Echtgenoot van
Tanneke Noordhuis

J. Aartsma
— Noordhuis
H. Aartsma
Harlingen
J. Van Dyk
— Noordhuis
J. Van Dyk
London
B. Noordhuis
N. Noordhuis
— Zylstra
Marknesse

en kinderen

Emmeloord 29 Sept., 1972
Industrie weg 22

Suddenly the Lord took unto Himself our dear friend and brother in Christ

MR. JOHN FEDDES

at the age of 75

Rev. 22:5 a, c.
"And there shall be no night there, for the Lord God giveth them light."

Mr. & Mrs. Henry Duimering
and family
R.R. 2, Moorefield, Ont.
Herman & Janet Strijker
Holland Landing, Ont.
Simon & Rita Frankruyter
Georgetown, Ont.
William & Louise Duimering
Guelph, Ont.
Marten & Grace Duimering
Moorefield, Ont.
Harry Duimering
Moorefield, Ont.

Burlington, Ont.,
Oct. 23, 1972

Grateful to God for the many pastoral services of

REV.
FRANCOIS GUILLAUME

during his retirement years, we realize our loss which has been his gain in glory.

The congregation of the Brantford Christian Reformed Church prays that God's continued comfort may be experienced by the mourning widow and family.

Psalm 27: 13, 14

We want to thank you for the many tokens of sympathy we are receiving during this period of mourning after the loss of our dear husband and father. God in His grace has blessed and comforted us richly also through your prayers, cards, letters and visits.

Mrs. F. Guillaume
and Children

Brantford, Ont.,
October, 1972

Op 26 October 1972, ontvingen wij het droeve bericht dat van ons is heen gegaan onze lieve Moeder, Grootmoeder en Overgrootmoeder

WILHELMINA HENDRIKA MORSSINK

(geb. Lammertink)

Echtgenote van
Karel Bernard Morssink

In de gezegende ouderdom van 81 jaar en 3 dagen.

Haar leven was Christus en haar sterven gewin.

Wiene E 12 Ambt - Delden

Jans en Dientje
Middeljans-Morssink
James, Larry, Tommy, en Kimberly

133 Gatewood, Kitchener

FOR SALE

Large Dairy Farm, 24 m. from C.R.C. Hw. 102. 140 head, plus full line of machinery. Reason for selling ill health. Walter MacPhee P.O. 155, Shubenacadie, N.S., Ph. 902-758-2982.

Sincere Christian Widow with one child would like to come in contact with Chr. Widower, about 50 years old. Letters under No. 3103, c/o Calvinist-Contact, P.O. Box 312, Stat. B., Hamilton, Ont.

FOR RENT
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AUTO WRECKNG BUSINESS

Including garage 60 x 60. Adjoining very active town in Ont. Apply under No. 3106, c/o Calvinist-Contact, P.O. Box 312, Stat. B., Hamilton, Ont.

Experienced, reliable seventeen year old girl, would like live-in permanent position with Christian Family. To care for children and light housekeeping duties. Available immediately. No. 3105 c/o Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

WANTED

Married Man for Turkey Breeding Farm. House available. Good wages. George Loerts, R.R. 1, Wyoming, Ont. Phone (519) 845-3833.

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Young couple wishing to be hired for farm work, either cash crops, beef, or pigs. Experienced in all modern farm equipment, and livestock. Write to John Timmermans, R.R. 1, Centralia, Ont., P.C. NOM IKO, or Ph. (519) 235-1757, after 7 p.m.

FARM: A good 100 acre farm with a nice 3 bdrm home, full basement FA Oil heat and 4 piece bath. Barn & drive shed, appr 8 miles from Chr. Ref Church. Full asking price only $39,900. For further information on this or other farms please phone or write Andy Elgersma, Packham Real Estate 547-4322 or 957-7404 (Area code 416) 686 Queenston Road, Hamilton, Ontario.

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BROILER FARM

70 Acres. Licensed for 30,000 birds. Good barns, Aut. feeders. 6 room brick house. $135,000. Good terms.

We have for sale now 15 farms. Quotas 7,000 to 60,000. Ask for free list. John Masselink, (416) 757-3641, William Allan Real Est. Co. Ltd.

Bouviers des Flanders Purebred pups for sale. H. Meeuse, Box 1842 Rocky Mountain House, Alta. Tel. 845-2557.

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FEMALE HELP required for **The Grosvenor Rest Home** in Thornhill, Ont., live in position, must have good English. Call Miss J. Pestell, 889-6112 (416) or write The Grosvenor, 64 Edgar Ave., Thornhill, Ont.

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The Hamilton District Christian High School invites applications for the position of a full-time

CARETAKER - HANDYMAN

to begin as of Dec. 1, 1972. Salary and contract details will be discussed with qualified applicants.

Write stating qualifications, experience and salary expected to The Building Committee

Hamilton District Christian High School
28 Athens St.,
Hamilton, Ont.

Blind Fourteen year old Boy Organist Comes To Collingwood on Tuesday, November 14th At 8:00 In Trinity United Church

This blind Boy-Organist, John Vandertuin draws rave reviews from even the most hard to please Veterans in music reviewing. Just a few examples: "Talent will broaden into mighty proportions." "Voices dialogued brilliantly." "Glorious sound." "Already masters most difficult compositions which only a very select group of organists would dare to attempt in public." "His pedal work is ravishing." "He plays with bravura and youthful delight."

John is studying under the world famous French Organist-Composer (also born blind) Jean Langlais, gives recitals all over Canada and in February of this year gave his first concert in Paris France where he was officially presented to the World's Organ Greats and received their highest praise as well as rave reviews from the Paris Press.

We in Collingwood are very fortunate indeed to have a chance to see and hear this enormous Talent embodied in a blind fourteen year old boy.

With the great interest generated among the young people in the area, you are well advised to get your tickets early. He will without a doubt be a sell-out!

A TEACHER'S GAIN IS OUR SCHOOL'S LOSS

The John Knox Christian School, 82 McLaughlin Rd. S., Brampton, Ont., needs a

GRADE 4 TEACHER

Starting January, 1973.

Please send your application with full particulars and references to the principal, Mr. T. Bergsma, at the school.

Due to unforseen circumstances Duncan Christian School is in need of

A TEACHER

Send applications to the Principal, Mr. H. J. Bulthuis, 1050 Prevost Rd., Duncan, B.C. Phone (604) 748-9725.

We are looking for one or two good

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Apply in person or phone for appointment, 628-2632.

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Holland Christian Homes Inc. now has a list of applications for our "Home for the Aged." Apply for membership now! With the following information:

Name: ____________________

Address: ____________________

Church: ____________________

Date of birth: ____________________

Mail this with your $5.00 membership fee to: P.O. Box 427, Stat. D., Hamilton, Ont.

HI NEIGHBOURS

(Continued from page 10)

Captain Henry Luma restores rare-museum quality clocks.

They have their own newsletter and they are all urged to write notes of cheer to sick members, take a pilots' widow to an annual m eting, and become active in community work.

Much is being done for senior citizens today. Special low-rental homes are being built, special programs are carried on in communities to help them pass the time usefully. Crafts and art classes are bringing out talents the members did not know they possessed.

More is being done in the field of transportation for the aging. In our own community plans are underway to provide a bus service for wheel-chair customers. The city-council has been made aware that this service is provided in other cities and the ne d is felt here also, not just for medical care but for companionship, shopping, and sight-seeing. Taxi service is provided by a vehicle with a special wheel-chair ramp in some citi s.

When we look for a special magic formula to keep young we are bombarded by all sorts of useless advertisements: have your face lifted, live on organic foods, play handball or go water-skiing. Not many of us would give a nickle for the first two, and perhaps not many of us will have the energy for the last at the age of retirement. Not many of us have money for travelling, so we need to follow some oth r advice: "The mature individual who wants to stay young in attitude and person should search his mind, his heart and his very bones to find what truly interests him." This comes from Dr. Arthur N. Foxe, a New York psychiatrist who is himself an older citizen.

In New Rochelle, N.Y., Rodney Wilcox Jones began to grow flowers when he retired. He started with irises, peonies, roses and has now been concentrating on orchids. H is 95 and spends many hours a day in his 11 greenhouses.

Mrs. Jones collects shells, hooked rugs, and sews her own dresses.

In Glendora, California, Mr. Albin Carlson's home is cluttered with 2000 tools, these are old, but by no means junk.

Th y are valuable 19th century antiques. He gathers them, then spends hours mounting and framing them, to make them interesting for school children. He loans them to libraries hoping people will appreciate antique furniture more if they know the almost crude types of tools it was made with.

Mrs. Lily Call, 75 years old, lives in Southern California. Her hobby is fishing and she holds 3 world records for fish she caught. She once landed a 191 pound marlin.

Former Pr sident Harry S. Truman is 88 years old this year. He is mentally alert, and keeps abreast of today's changing world. When friends visit, he rarely reminisces, preferring to discuss the pres nt or the future.

We are all, hopefully, going to reach the age of retirement, for some it will come when they are still rather young. But for those of us who will be among the aging, h re is a prayer from the Newsletter of the Grey Eagles:

PRAYER FOR THE AGING

"Lord, Thou knowest better than I know myself that I am growing older and some day will be old. Keep me from the fatal habit of thinking I must say something on ev ry subject and on every occasion.

"Release me from the craving to try and straighten out everybody's affairs. With my vast store of wisdom, it seems a pity not to use it all, but Thou knowest, Lord, that I want a few friends at th end. Make me thoughtful but not moody; helpful but not bossy.

"Keep my mind free from the recital of endless details — give me wings to get to the point. Seal my lips on my aches and pains. I dare not ask for grace enough to enjoy the tales of others' pains, but help me to endure them with patience.

"Grant me humility, and keep me reasonably swe t; I do not want to be a sour old person — one of the crowning works of the devil. Give me the ability to see good things in all people. Give me the grace to tell them so."

Your Neighbour

H. KREEFT, C.A.

Chartered Accountant

•

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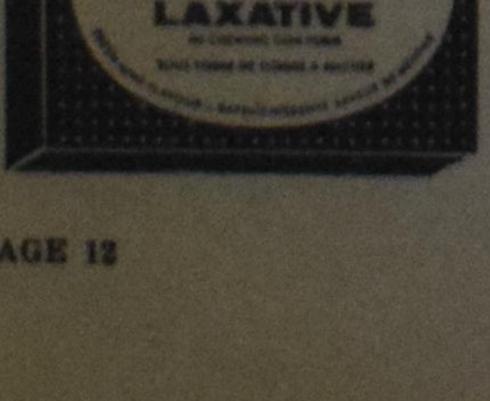
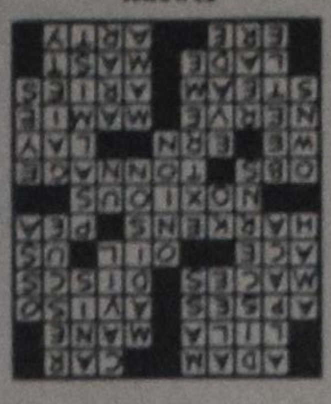


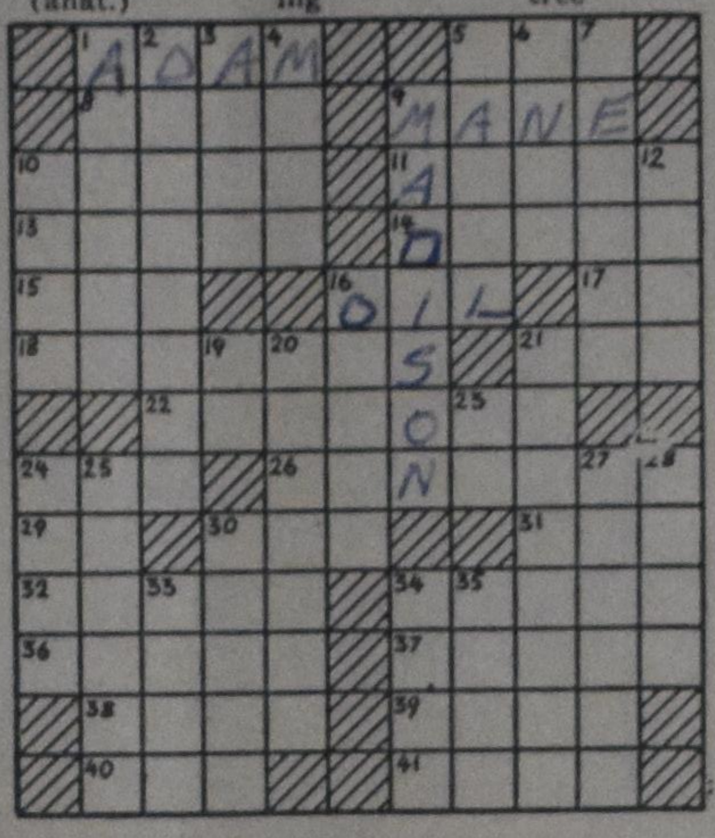
CROSSWORD

ACROSS
1. Abel's father
5. Vehicle
8. Girl's name
9. Lion's pride
10. Projecting ends of churches
11. Dispatch boat
13. Spiked war clubs
14. Plates (var.)
15. A combat pilot
16. Lubricant
17. Pronoun
18. Gives heed (var.)
21. Coal size
22. Unwholesome
24. Siberian gulf (poss.)
26. Ship's carrying capacity
29. Pronoun
30. Sea eagle
31. Place
32. Temerity
34. Mrs. Eisenhower
36. Vapor
37. Sign of zodiac
38. Dip out, as water
39. Spar
40. Before
41. Bohemian-like

DOWN
1. Llama of Peru
2. Perceives
3. Toward the sheltered side
4. Bulk
5. Carp
6. Cuckoos
7. Save
9. Capital of Wisconsin
10. Oriental nurse
12. Bones (anat.)
16. Pungent vegetable
19. Prize fighter's aim
20. Radical
21. Writer of sacred songs
23. United Nations
24. Has
25. Bug
27. Merry-making
28. Organs of sight
30. Shun
33. Back
34. Mother
35. Sandarac tree

Answer





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